A

CHRONOLOGICAL HISTORY

OF THE

PEOPLE

CALLED

METHODISTS,

OF THE

CONNEXION

OF

The Late Rev. JOHN WESLEY;

FROM THEIR RISE IN THE YEAR 1729,
TO THEIR LAST CONFERENCE IN 1802.

By WILLIAM MYLES.

According to this time it shall be said of Jacob and of Israel, What hath God wrought! Numb. xxiii. 23.

I design plain Truth for plain People.
Preface to Mr. Wesley's Sermons.

THE THIRD EDITION, ENLARGED.

LONDON:

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THE PREFACE.

THE materials from which I have chiefly compiled this History, are THE MINUTES OF THE CONFERENCES: for as the Societies were formed by the labours of the Preachers, so they have been preserved as ONE BODY, united by ONE SPIRIT, chiefly under God by the rules which were made annually at those meetings. The origin, increase, and establishment of the Societies must therefore be sought chiefly in these records.

I have in this history inserted all the Minutes. 1. Those which relate to doctrines. 2. The rules according to which the Preachers are called to, and directed in the work. 3. Those which were made at different times for the regulation and well-ordering of the Societies. And 4. Those which concern their connexion with other people: and especially with the national Church. I have noted these things in the order in which they occurred.

I have also taken notice of the increase of Methodism; and in a few instances mentioned some of those blessed men whom God has used as instruments in this great revival of scriptural Christianity.

I have consulted Mr. Wesley's Journals,—his Ecclesiastical History,—his Life, written by Dr. Coke and Mr. Moore, and that by Dr. Whitehead; as also the Memoirs of the Preachers published in the Methodist Magazine,—Mr. Benson's Apology for the Methodists,—the Methodist Memorial published by Mr. Atmore, and indeed every thing I could meet with, wrote either by the friends or enemies of the Methodists, in order to ascertain historical facts, and to find out those particulars which took place prior to the first Conference, as also to detail some circumstances which at subsequent Conferences were but barely mentioned.

My reasons for publishing this history are, 1. It appears to me to be absolutely necessary, in order, that if a stranger should enquire what are the prin-

ciples of the Methodists, as to their doctrine, morality, politics, œconomy? How are they governed? What is the nature of their religious government? How is the work supported? What are their designs? What methods do they take to accomplish their designs? What is their success? Who are their Preachers? What effect Mr. Wesley's death had upon the body at large, and the Preachers in particular? he may have a satisfactory answer to all these enquiries from their most authentic records. 2. I wished to shew the Methodists what great things the Lord hath done for them; how from very small beginnings they became a very numerous, useful, holy people; owing to the Lord's blessing on his Gospel preached among them.

The Methodists I divide into three generations: The first, those that joined the Society from the year 1739 to the year 1765; most of these are gone to their eternal reward; the few that remain are worthy of double honour, and I would wish to stir up their pure minds by way of remembrance, by calling them to consider former times and persons, in order that their gratitude to, and confidence in the Lord may be thereby increased. The second generation, are those that joined the society from the year 1765 to 1790: from this body we at present derive most of our steady, active, useful members. To these I present this History, that they may know without much labour, the rules by which we all act. The third generation are those who have joined the Society since Mr. Wesley's death, in the year 1791. A numerous and a promising race of christian men and women. I wished to shew these the origin and progress of Methodism. 3. That they may all see at what time these regulations took place, and those rules were made, which, under God, have been instrumental in preserving so numerous a body united together. 4. To shew, that though our doctrines have been the same from the first, and, as we think, purely scriptural; the same which the *primitive Christians* held for the *three first centuries*; and also agreeable to the *li-*

turgy, articles and homilies of the established Church; yet with regard to our discipline and œconomy, we have been in a regular state of improvement from the firſt Conference in 1744, to the last in August 1802.

It is plain from the New Testament that the doctrine of the Methodists is approved of God; for every good effect which followed the descent of the Holy Ghost on the day of Pentecost, and the preaching of the Apoſtles, has followed the preaching of the Methodist Preachers, excepting the miraculous fruits of the Spirit:—Multitudes of living instances might easily be produced, of a thorough reformation having taken place in the hearts of those, who formerly were living in all manner of iniquity; but by means of the awakening and instructive preaching of the Methodists, have now become blessings to Society at large by their well regulated lives: By the astonishing success of the Methodist doctrine and discipline, it is evident with what propriety it might have been observed to their numerous and powerful opposers, what Gamaliel said of the first Christians to the Jewish Senate, "Refrain from these men and let them alone, for *if this counſel or this work be of men it will come to nought*, but *if it be of God ye cannot overthrow it*, lest haply ye be found even to fight against God."

As in the primitive days, there was not one useless member in the mystical body of Christ; so it is the genius of Methodism, and what their whole discipline aims at, that every individual member of the Society, young and old; rich and poor; should take an active part, not only in getting good, but endeavouring to do all the good which belongs to each respective station and occupation in life. Hence every Methodist is exhorted to use his influence with his relations and acquaintance, in order that they may be brought to know the truth as it is in Jesus; and to take care, that he himself adorns his profession by an exemplary life and conversation;—to be content with every dispensation of providence;—to fulfil the various duties of life, whether

of master or servant, parent or child;—to be subject to the higher powers, to obey magistrates, and render honor to whom honor is due;—to discharge with fidelity every relative duty in society;—to become diligent in business as well as fervent in spirit;—in short, following the doctrines of the New Testament, to be ready to every good work; being assured that good Christians, cannot fail to make good Citizens; and while they act upon this principle in a christian temper, no doubt they will be approved of God, for he has always honoured those who were hearty in his cause.

If ever I should print this history again, I will incorporate nothing in the body of the work, that would make the next edition unlike this. To the best of my knowledge, and means of information, I am satisfied respecting the accuracy of the things related, and the time when they took place. So that if any thing be added, it will be what may occur at some future period, which neither my readers nor myself can have any conception of at the present. At the same time, if there be a miſtake in any of the dates, I shall be obliged to any friend who would point it out to me, which may easily be done by sending me their friendly remarks to the yearly Conference, and I promise I will punctually attend to them, for the ſake of the public at large as well as my own character as an historian.

I have carefully guarded againſt judging the motives, from which the different persons have acted who are introduced in this work; that I consider as God's prerogative. My work has been to state what the persons have done, and to leave the public at large to judge whether they think their motives were good or bad.

It has been, and still is, objected to Mr. Wesley, "that his power was too great, and that he held it too faſt." In reply to this let it be observed, 1. That as he was the first of the Methodists, it gave him a Fatherly authority over the people and the Preachers. 2. That he was remarkable for attend-

ing to that advice of St. Paul, "ready to every good work:" for if the poorest member in his Society began any practice, or proposed any measure, that was in his opinion likely to do good, he was sure to patronize and support it. 3. By the correspondence which he kept up with the Preachers, and members of the Society in every place where Methodism had got the least footing, together with his continual travelling, and visiting the principal Societies; he certainly knew the minds of the people better than any other person could possibly do; and it is evident from the rules of discipline which were made for the support of the work while he lived, and the esteem in which he was held by the people, that whatever power he had, he exercised it solely for their spiritual and temporal advantage.

It must be acknowledged, (speaking after the manner of men,) that HE was the fountain of honour and power in the Societies; and when he died, there was a vacuum that wanted filling up; and to ascertain who should supply his place, was perhaps the real cause of the uneasiness in his Societies for the first four or five years after his death. Some of the Preachers thought his influence fell to the Conference; some of the Trustees thought it fell to them, at least in a good measure; Mr. Kilham and his friends thought it fell to the people at large. But by means of the London Law-suit, the pamphlets wrote by each of the parties, and distributed with great zeal among the people, and especially by the friendly meeting of the Trustees and principal members of the Societies with the Conference at three or four of their annual meetings, the rights and privileges of the Preachers, Trustees and members of the Societies were explained and confirmed. The RULES of PACIFICATION made in the year 1795, and the rules made in 1797, confirm these remarks. It does not appear to me that any of the parties acted from malice or wickedness: their disputes arose from the state in which they were placed, by the

death of their aged Pastor, and their ignorance respecting who should fill his place. At the same time I am sorry to add, the disputes were not carried on by the contending brethren with that meekness of wisdom which the scriptures recommend. But I am happy to declare, that since these disputes have been settled, the Methodists pursue their way as formerly, endeavouring to keep the unity of the Spirit in the bond of peace, and in righteousness of life. And now the death of the most respectable of the Preachers, Trustees and members of the Society, would produce no such convulsion in the Body as Mr. Wesley's death did; at the same time it is the prayer of the people at large, that God would spare useful lives, and crown the endeavours of his servants with great success.

In the history, at page 175, I have given extracts from the Acts of Parliament made in favour of Liberty of Conscience, and the privileges which Teachers of the Gospel enjoy. Since that part of the work was printed, an Act was made (42 *Geo.* 3. *c.* 90.) relative to the Militia, in which by the forty-third section some doubts might have arisen as to the exemption of our Preachers; but by a subsequent Act of the next session (43 *G.* 3. *c.* 10.) these doubts are removed. I think it right to publish the following extract from this latter Act.

" Whereas an Act passed in the forty-second year of the reign of his present Majesty, intitled *An Act for amending the laws relating to the militia in* England, *and for augmenting the militia:* and whereas doubts have arisen as to the exemption under the said Act of licensed Teachers of separate congregations from serving in the militia: and whereas it is expedient that such doubts should be removed; be it therefore enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by

the authority of the same, That no licensed Teacher of any separate congregation, who shall have been licensed twelve months at the least previous to the yearly General Meeting appointed by the said recited Act to be held in *October*, shall be liable to serve personally, or provide a substitute to serve in the said militia; any thing in the said Act contained to the contrary notwithstanding."

From this Act, it appears, that a Teacher of the Gospel must be licensed as a Preacher twelve months before the regular time of ballotting for the Militia commences, otherwise he will be liable to serve. It is probable that the legislature made this amendment to prevent the following abuses. Some very improper persons had obtained licences as Teachers of the Gospel, who were not approved by any congregation of religious people whatever, and have then claimed exemption from parochial, civil and military offices; and some very respectable men engaged in business, who have devoted their SABBATHS to the service of God, by preaching the everlasting Gospel to their neighbours who lived contiguous to them, have very innocently thought that their being licensed as Teachers of religion, have freed them from the obligation of serving the above offices; but a little reflection on the preamble to the Act of Toleration, would give these good men to see that the spirit and design of it was to relieve the *non-conformist Ministers* from the penalties of the conventical laws, who were wholly devoted to the service of the sanctuary, although they did not conform to the established church.

From the letter and spirit of the Act of Toleration, the Methodist Itinerant Preachers, being wholly employed in preaching the gospel, are exempted from serving the offices in question; but the Methodist *Local* Preachers being men who very laudably and industriously follow their respective secular callings during the whole week, and only employ the Lord's-day in preaching the Gospel, are not exempted from the offices in question.

The first Methodist Society, Mr. Wesley tells us he formed himself in London, in the year 1739. From that year, to the last Conference in 1802, is exactly sixty three years. At the former of these periods there were but ten persons united together; at the last, which was held in August 1802, there were two hundred and twenty two thousand three hundred and twenty seven members in the several Societies. The general account of this people is the subject of this history.

Owing to the blessing of the Lord and the zeal of the Methodists they have thus increased. I hope they will still continue to be zealous in attending to the great duty of private prayer, the ministry of the word, prayer and class-meetings, love-feasts and sacraments. Also to reprove sin in a christian temper wherever and by whomsoever they see it committed; to be particularly careful to recommend and spread the books belonging to the connexion, for even in this advanced stage of the work of God among them, if they should grow slack and indifferent in these particulars they would diminish faster than they may imagine. It is only by a constant attention to our first principles and practices that we can expect to retain the grace already received, and be honoured of God as we have hitherto been, in spreading the savour of *the Redeemer's Name* among our fellow brethren of mankind.

May the Lord abundantly bless us, by redeeming us from all iniquity, and making us a peculiar people zealous of good works! May we never forget the end of our calling, but labour night and day that we may be found of God in peace, without spot and blameless!

WILLIAM MYLES.

London, January 25, 1803.

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A

CHRONOLOGICAL HISTORY, &c. &c.

CHAPTER THE FIRST.

From the year 1729, *to the first Conference in* 1744.

THE Rev. John Wesley, (the father, under God, of the Methodists,) second son of the Rev. Samuel Wesley, Rector of Epworth in Lincolnshire, was born June 17, old style, 1703.

In the year 1720, He entered a student in Christ's Church College, Oxford, and soon after took his degree of Bachelor of Arts.

Sept. 19, 1725, He was ordained a Deacon, by Dr. Potter, at that time Bishop of Oxford.

Shortly after he preached his first sermon, at South-Leigh, within two miles of *Witney* in Oxfordshire.

March 17, 1726, He was elected Fellow of Lincoln College, Oxford.

Nov. 7, 1726, He was chosen Greek Lecturer, and Moderator of the public disputations in the Classics.

Feb. 14, 1727, He took his degree of Master of Arts.

Sept. 22, 1728, He was by the same Bishop ordained Priest.

Of the *Name* of Methodist as applied to Mr. Wesley, and his followers, the following account is given. Mr. John Wesley, and by his advice and example, his brother Charles, had when at Oxford, become deeply serious. They received the sacrament weekly, and prevailed on two or three young men to do the same. These gentlemen occasionally met together, for the purpose of assisting and encouraging each other, in their studies and religious duties; they also regulated their employments by certain rules. This regularity procured them the distinguishing epithet of *Methodists.* This title was given in the first instance to Mr. Charles Wesley, by a Fellow of Merton College, in allusion to an antient College of Physicians at Rome, who began to flourish about the time of Nero, and continued several ages; they were remarkable for putting their patients under regimen, and were therefore termed *Methodists.* This is the most accurate account; for when Mr. Wesley speaks of this appellation, he mentions it only in very general terms, without attempting to state at what period of the Society it was first given. "The exact regularity of their lives, as well as studies, says he, occasioned a young gentleman of Christ's Church to say, There is a new set of Methodists sprung up." "The name, he observes, was new and quaint, so it took immediately, and the Methodists were known all over the University." It appears from the above account, the young gentleman of Christ's Church, took the name from the Fellow of Merton College. And Mr. Wesley in his Journal noticed what *he* said, at a time when the name was pretty general. One thing is certain, the name was first given at Oxford in the year 1729.

Thus the Society began and continued, till Mr. John Wesley went to Epworth to assist his father as his curate. In his absence, June 16, 1729, Mr. Charles Wesley, and one or two more again began to meet to assist each other. In Nov. 1729, when

Mr. John Wesley returned from Epworth, the whole management of the Society devolved upon him, as he had before incited them to religion. It consisted of the following persons: Mr John Wesley, Fellow of Lincoln College, Mr. Charles Wesley, Student of Christ's Church, Mr. Richard Morgan, Commoner of Christ's Church, and Mr. Kirkman, of Merton College. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them; and afterwards one of Mr. Charles Wesley's pupils. In 1732, Mr. Benjamin Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. In April, in the same year, Mr. Clayton, of Brazen-Nose College with two or three of his pupils were added. It was by his advice that they began to observe the fasts of the antient church, every Wednesday and Friday. About the same time, Mr. James Hervey, pupil to Mr. John Wesley; and in the year 1735, Mr. George Whitefield of Pembroke College joined them. At that time they were fourteen or fifteen in number, all Collegians, of one heart and mind, and must be considered as the first Methodists. They formed rules for the regulation of their *time*, their *studies*, *reading the scriptures*, and *self-examination*. They also visited the *sick*, and the *prisoners*; and received the Lord's-supper *every week*. Our Lord's Parables of the leaven hid in three measures of meal, and of the grain of mustard-seed, Matt. xiii. 31—34, are herein strikingly illustrated, for from these very small beginnings, what a great increase has been given!

The following is a specimen of the manner in which they read the scriptures. It is taken out of a manuscript book, in Mr. Wesley's own hand writing. The manuscript remained in the possession of Mr. Delamotte, Mr. Wesley's companion in his Mission to America. It is now in the possession of my friend Mr. Josiah Hill, from whom I received

it. It contains, 1. The Lectio Grammatica, 2. Analytica, 3. Exegetica, of each chapter in the four Gospels, except the two first of St. Matthew, and the last eight of St. John.

THE TENTH CHAPTER OF ST. MATTHEW.

Lectio Grammatica.

4. Ὁ Ισκαριωτης, The Iscariote, i. e. Of Kerioth.
9. Μη κτησησθε, Have not, Possess not.
11. Αξιος Disposed, to embrace the Gospel.
18. Εις μαρτυριον αυτοις. For a testimony to them.
22. Ουτος. He shall be saved.
23. Τελεσητε τας. For make what haste you will εως αν ελθη, To destroy Jerusalem.
25. Ποσω μαλλον, This cannot refer to the quantity, contempt and persecution, but merely to the certainty of its coming.
32. Ομολογησω εναυτω. Heb.
35. Διχασαι. To separate.

Analytica.

Our Lord's directions to his twelve Disciples, now commissioned by him to preach, are contained in this chapter; which consists of four general parts.

I. Instructions whom to preach to: in ver. 1st to the 7th.

II. Of the matter and manner of their preaching, in the 7th to the 16th.

III. A prediction of the usage they were to expect, and rules for their behaviour under it, in the 16th to the 24th.

IV. A recommendation of patience upon several considerations, as 1. Their Master having received the same treatment, in the 24th to the 26th. 2. The future vindication of their innocence; being likewise a strong encouragement to preach boldly, in the 26th to the 28th. 3. The impotence of their enemies, in the 28th. 4. The particular Providence of God

over them, in the 29th to the 32d. 5. The future owning or denial of them by Christ, according as they own or deny Him before men, in the 32d to the 34th. 6. The absolute necessity that discord and opposition from nearest relations should follow their preaching, in the 34th to the 40th. 7. The great reward of those who received or assisted them.

Exegetica.

9. Take not any thing with you but what is absolutely necessary. 1. Lest it should retard you. 2. Because my Providence and your ministry will be your sufficient support.

13. If it be not worthy don't think your labour lost, for the blessing you wish them will return upon yourselves.

14. Shake off the dust, q. d. I've done my part, utterly disdain any farther converse with them.

17. Yet beware of men; for think not either your prudence or innocence will secure you from suffering.

26. Fear them not; let them slander you as they please: your innocence will appear hereafter, and therefore preach with all boldness.

28, 29. And as he is thus able to punish your apostacy, so will he be careful to defend you in your obedience.

31. Fear not therefore, if he has such care over the most inconsiderable creatures, how much more of you, if you confess him before men, not only in this life, but in the other likewise.

33. To which you will be strongly tempted; for think not that the immediate effect of my coming will be general peace, but division and discord.

37. Therefore he that loveth, &c.

39. He therefore, that loveth his life by complying; He that saveth his life by denying me—

He shall lose it eternally. He that loses his life by confessing me, shall find it eternally.

40. And as you shall be thus rewarded, so in their proportion shall they who receive you.

41. He that receives a Christian minister as such, shall partake of his reward, and he that receives an ordinary Christian — Nay, he that shews the smallest kindness to the weakest Christian," &c.

Mr. Wesley gives the following account of the rise of Methodism. "In 1729, my brother and I reading the Bible, saw inward and outward holiness therein: followed after it, and incited others so to do. In 1737, we saw this holiness comes by faith, and that men are justified before they are sanctified. But still holiness was our point, *inward and outward holiness.*"

In the beginning of the year 1735, he for the first time preached extempore, in All-hallow's Church, Lombard-street, London. He went with a view of hearing Dr. Heylin, but he not coming, the Churchwardens requested Mr. Wesley to preach. He complied, though he had no notes. This is now universally practised by all the Methodist Preachers, and also by many Ministers of the Established Church, especially those who are considered as *Gospel Ministers:* but at that time, and for several years after, it was looked upon as a very uncommon and wonderful thing in these kingdoms.

Oct. 14, 1735, Mr. Wesley set out as a Missionary, for Georgia in America. On his passage, and in America, he became acquainted with the Moravians, by whose instrumentality he saw the way of the Lord more perfectly, viz. "That Holiness comes by Faith."

In April 1736, at his own house in Savannah, he met between twenty and thirty persons, whom he instructed personally and weekly in the things belonging to their peace. This he used to consider, as the *second* rise of Methodism.

Not finding any open door for the prosecution of the grand design, which induced him to visit America, namely, the conversion of the Indians, he and his companions, Mr. Ingham and Mr. Delamotte, considered in what manner they might be most useful to the little Flock at Savannah. And they agreed, 1. To advise the more serious among them to form themselves into a sort of little society, and meet once or twice a week, in order to improve, instruct, and exhort one another. 2. To select out of these, a smaller number, for a more intimate union with each other, which might be forwarded by him and his friends, conversing singly with each, and altogether at his house. And this accordingly they determined to do every Sunday in the afternoon. Here we see the first rudiments of Classes and Bands, which have had no small influence in promoting the success of the Methodists, beyond any other denomination of Christians, not immediately favoured by the civil power.

In the beginning of August 1737, he joined with the Germans in one of their Love-feasts. This I believe was the first time he ever saw a Love-feast. He speaks thus of it: "It was begun and ended with thanksgiving and prayer, and celebrated in so decent and solemn a manner, as a Christian of the Apostolic age would have allowed to be worthy of Christ." He afterwards introduced Love-feasts into the œconomy of Methodism. At first they were for the *Bands* only, *i. e.* small companies of true believers. Afterwards the whole Society were permitted to partake with them. They are conducted in the following manner. The meeting begins with singing and prayer, after which the Stewards distribute cake and water. A collection is then made for the poor; afterwards liberty is given to all present to relate their religious experience, which is generally made a blessing to all. The meeting continues nearly two hours, and is concluded with prayer.

Feb. 1, 1738, Mr. Wesley returned to England. On March the 27th following, he visited the Castle, *i. e.* the prison at Oxford, and prayed extempore with a man condemned to die. After prayer the man rose up and said, "I am now ready to die." Before this time Mr. Wesley had always used a *form* of prayer.

May 1, 1738, He, and some Moravian brethren, formed themselves into a religious Society which met at Fetter-lane, in London. This he calls in his Ecclesiastical History, vol. iv. page 175, the *third* period of Methodism.

The rules which were agreed on were, 1. That they would meet together once a week, to confess their faults one to another, and to pray one for another that they might be healed. 2. That the persons so meeting should be divided into several Bands, or little companies, none of them consisting of fewer than five, or more than ten persons. 3. That every one in order should speak as freely, plainly, and concisely as he could, the real state of his heart, with his several temptations and deliverances, since the last time of meeting. 4. That all the Bands, should have a Conference at eight, every Wednesday evening, begun and ended with singing and prayer. 5. That any who desired to be admitted into this society should be asked, What are your reasons for desiring this? Will you be entirely open, using no kind of reserve? Have you any objection to any of our orders? (which were then read.) 6. That when any member was proposed, every one present should speak clearly and freely whatever objection he had to him. 7. That those against whom no reasonable objection appeared, should be, in order for their trial, formed into one, or more distinct bands, and some person agreed on to assist them. 8. That after two months trial, if no objection then appeared, they should be admitted into the Society. 9. That every fourth Saturday should be observed, as a day of general

Intercession. 10. That, on the Sunday seven-night following, should be a general Love-feast, from seven till ten in the evening. 11. That no particular member should be allowed to act in any thing, contrary to any order of the Society; and that if any persons after being thrice admonished, did not conform thereto, they should not be any longer esteemed as members.

June 13, 1738, He set out for Hernhuth in Germany, in order to visit the Moravian brethren in that place, and returned Sept. 16, in the same year. During this journey he conversed freely with them. Some parts of their doctrine and discipline he approved, as Justification by Faith; and the putting the people into bands, according to their different degrees of attainment in the divine life. Other parts he disapproved, which after some time, he signified to Count Zinzendorf, in a long letter, which may be seen in vol. i. of his Journals.

In this year, he, for the first time, received assistance in the ministerial office, from a Lay-preacher. An account of him as published by Mr. Wesley is curious.—"Joseph Humphrys, the first Lay-preacher that assisted me in England in 1738. He was perfected in love, and so continued for at least twelve months. Afterwards he turned Calvinist, joined Mr. Whitefield, and published an invective against me and my brother in the news-paper. In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister. At last he received Episcopal ordination. He then scoffed at inward religion, and when reminded of his own experience, replied, "That was one of the foolish things I wrote in the time of my madness."

Dec. 25, 1738. While he was connected with the Society at Fetter-lane, the rules of the Band Societies were drawn up, with the following title. "Orders of a religious Society, met together, in obedience to that command of God by St. James, chap. v. 16. "Confess your faults one to ano-

ther, and pray one for another that ye may be healed." By the *Bands* were meant little companies, not less than five nor more than ten, who met together for the above purpose: married men by themselves, married women by themselves; single men by themselves, and single women by themselves. When he withdrew from the Moravian Society, he kept up the distinction of *bands* in his Societies. The following are the rules.

" Questions to be proposed to those who desire to be admitted into the Bands.

" 1. Do you enjoy the knowledge of Salvation by the remission of sins? And have you the peace of God in your conscience? 2. Have you the love of God shed abroad in your heart? 3. Have you the Spirit of God bearing witness with your spirit, that you are a child of God? 4. Has no sin, inward or outward, dominion over you? 5. Do you desire to be told of all your faults, and that plainly? 6. Do you desire that each of us should tell you whatever we think, or fear, or hear, concerning you? 7. Do you desire, that in doing this, we should come as close as possible; that we should search your heart to the bottom? 8. Do you desire, that each of us should tell you from time to time, whatsoever is in his mind concerning you? 9. Is it your desire and design, to be on this and all other occasions, entirely open, so as to speak every thing that is in your heart, without exception, without disguise, and without reserve?

" Our design is,

" 1. To meet once a week at the least. 2. To come punctually at the hour appointed, without some extraordinary reason. 3. To begin exactly at the hour, with singing or prayer. 4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have been exercised with since our last meeting. 5. To end each meeting with prayer,

suited to the state of each present. 6. To desire some person among us to speak his own experience first; and then to ask the rest in order, as many, and as searching questions as may be, concerning their state, sins, and temptations. Such as, 1. Have you been guilty of any known sin since our last meeting? 2. What temptations have you met with? 3. How were you delivered? 4. What have you thought, said, or done, of which you doubt whether it be a sin or not?"

April 2, 1739, Mr. Wesley being denied the use of the churches in Bristol, preached for the first time in the open air, on an eminence in the suburbs of that city. His text was Isa. lxi. 1—3. He observes, "Is it possible any one should be ignorant, that it is fulfilled in every true Minister of Christ?" The last place he preached at in the open air, was at Winchelsea, in the Autumn of the year 1790.

In the same year, (1739,) he was denied the use of the churches in London also, because he preached salvation (that is pardon and holiness) by *faith*, although thousands crouded to hear him. So he stood up in Moorfields, and other public places, to preach the gospel to the poor. This may be considered as the beginning of his *Itinerancy*.

The first Methodist Preaching-House, was built this year in Bristol. Concerning it, Mr. Wesley says, "On Saturday the 12th of May, 1739, the first stone was laid with the voice of praise and thanksgiving." He settled it on eleven Feoffees, but being convinced by a letter from Mr. Whitefield that as these men had the power of appointing the Preachers, they could turn even him out, if what he said or did, should not be pleasing to them; he immediately called them all together, cancelled the writings, and took the whole management respecting the building into his own hands, believing as he had said, "that the earth was the Lord's, and the fullness thereof," and in his name he set out

nothing doubting. After some time and mature deliberation, he got the form of a trust-deed drawn up by three eminent Counsel, for the settlement of all the Preaching-Houses; which, with some little additions, continues still to be universally used among us.

We see that from the beginning he thought the only possible way for the work of God to continue as it had begun, was by his having the appointment of the Preachers in all the Chapels under his care.

In June 1739, the first attempt was made towards erecting a school at Kingswood. Mr. Wesley's account of it, is, "In June the foundation was laid. The ground made choice of was, in the middle of the wood, between the London and the Bath roads, about three measured miles from Bristol. Here a large room was begun for the school, having four small rooms at either end, for the school-masters, (and perhaps, if it should please God, some poor children,) to lodge in." At the end of the Chapel there is now a school where the colliers children are taught. In 1741, the school was erected. It was then Mr. Wesley's design to have a religious school for the benefit of the Methodist children in general, and for many years several sent their children to be educated there. In 1748, it was enlarged and opened in a solemn manner.

Oct. 15, 1739, Upon a pressing invitation he set out for Wales. The churches there also were shut against him, so he preached to a willing people in private houses, and in the open air. This was the beginning of Methodism in Wales. It has not increased in this country, as it has done in some parts of England, notwithstanding many of the Welch love the Gospel.

If the first Preaching-House was *built* in Bristol, the first which was *opened* was in London. On Sunday, Nov. 11, 1739, he preached in a house in

Moorfields, which was called the *Foundry*, it having been formerly the King's Foundry for cannon.

In this year, the first Hymn Book was published, under the following title, "Hymns and Sacred Poems, by Messrs. John and Charles Wesley." The second was in the year 1742. Since that time there have been Hymns published for all the Festivals—Fasts—Watch-nights—and Intercessions. Also for Families—The Sacrament—Preparation for Death—and for Funerals.—For Children—and Public Worship.

In the year 1780, Mr. Wesley compiled a large Hymn Book out of all these, which is now universally used. It is a complete and regular body of divinity; and the Poetry is exquisitely beautiful.

The rise of the Societies is thus related by Mr. Wesley. "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That they might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, viz. on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily) I gave that advice which I judged most useful for them, and we always concluded the meeting with prayer suited to their several necessities." This was the rise of the Methodist Society, first in London, then in other places. Such a Society is no other than, "A company of persons, having the form and seeking the power of godliness: united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their Salvation." It appears

from this account that he did not consider this as a division from the established church, but simply as a religious Society. It was not till May 1, 1743, that he and his brother Charles drew up Rules for the united Societies. This period must be considered as the *fourth* in Methodism. The first at Oxford in 1729. The second in America in 1736. The third in London in 1738. And now this in 1739. The Society then formed was properly the first, or Mother Society.

The exact month does not appear when the first Lay-Preachers assisted Mr. Wesley, as Itinerants. His account is in the large minutes, after mentioning the time when he formed the first Society, viz. the latter end of the year 1739. "After a time a young man named *Thomas Maxfield*, came and desired to help me as a son in the Gospel. Soon after came a second, *Thomas Richards*, then a third, *Thomas Westall*. These severally desired to serve me as sons, and to labour when and where I should direct." It is probable this was in the beginning of the year 1740.

Since that time there have been some hundreds, nay thousands, if we include Local Preachers, who have been employed in this great work. "The Lord gave the word, and great was the company of the Preachers," *Psa.* lxviii. 11.

In July 23, 1740. He finally separated from the Moravians, and met his own little Society at the Foundry. He had not the whole management of that Moravian Society which met in Fetter-lane, and can only be considered in the light of an active member. Peter Boehler, and a Mr. Molther, who occasioned the dispute on account of which he separated from them, were the ruling members. They differed about the nature of faith, and the way to attain it. Mr. *Molther* taught, 1. That there were no *degrees* in faith. 2. That the way to attain it was to be *still*, that is not to attend the ordinances of God. Whereas Mr. Wesley asserted that there

were degrees in faith, and that the way to attain it was, by constantly attending on all the ordinances of God. The 8th of August, in this year, he addressed his open and candid letter to the Moravian Church. It is in the first volume of his Journals, and is well worthy of perusal.

This was the first separation that took place in the Methodist Society, or rather, it was the separation of the Methodists from the Moravians. He speaks of it thus: "About twenty-five of our brethren God hath given us already, all of whom think and speak the same thing; seven or eight and forty likewise of the fifty women that were in the Band, desire to cast in their lot with us."

In the latter end of the year 1740, on account of a dispute which had then arisen, Mr. Wesley printed a sermon against the Calvinistic notion of Predestination, and sent a copy of it to Commissary *Gordon* at Charlestown, where Mr. Whitefield then was. Mr. Whitefield having a little before embraced that doctrine, wrote a reply and published it in America. When he came to England in 1741, he republished this reply in London; at the same time he wrote a letter to Mr. Charles Wesley on the subject of the controversy. Mr Charles Wesley had published some Hymns on Universal Redemption. The points in dispute were, 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance. As the parties remained firm in their several opinions, a separation took place between them, so far as to have different places of worship and to form different Societies; and some warm expressions dropped from them towards each other. This was the second division in the Society, and gave rise to two Societies of Methodists, the one called Calvinists, the other Arminians: and they still differ upon the points on which their leaders differed at the first. Mr. Wesley greatly regretted this separation from Mr. Whitefield, and strove to prevent it; but though

he did not succeed, their mutual affection returned. They agreed to differ, and frequently preached in each others chapels.

Dec. 31, 1741. On this day, Sir *John Ganson* called upon Mr. Wesley in London, and informed him, "Sir you have no need to suffer these riotous mobs to molest you, as they have done long. I and all the other Middlesex magistrates have orders from above, to do you justice, whenever you apply to us." Two or three weeks after, they did apply. Justice was done, though not with rigour. And from that time they had peace in London. This shewed an excellent spirit in the Government.

There is good authority to say, that his late Majesty George the Second, on representation made to him of the persecution suffered by the Societies at this time, declared, that, "No man in his dominions should be persecuted on the account of religion, while he sat on the throne." A declaration that reflected much honour on the King.

In 1742, the Societies having greatly increased, were divided into *Classes*, each class consisting of twelve persons or more, who were committed to the care of one person stiled the Leader. Mr. Wesley thus records the occasion of this.——

Feb. 15, 1742, He observes, "many were met together at Bristol to consult concerning a proper method of paying the public debt contracted by building, and it was agreed. 1. That every member of the Society that was able should contribute one penny a week. 2. That the whole Society should be divided into little companies or classes, about twelve in each class. 3. That one person in each should receive the contribution of the rest, and bring it in to the Stewards weekly. Thus began, says he, that excellent institution, merely upon a temporal account, from which we reaped so many spiritual blessings, that we soon fixed the same rule in all our Societies."

April 9, 1742, The first watch-night was held

in London. The service at these times begins at half past eight o'clock, and continues till midnight. The custom was begun at Kingswood by the colliers there, who, before their conversion, used to spend every Saturday night at the ale-house. After they were taught better, they spent that night in prayer. Mr. Wesley hearing of it, ordered it first to be once a month, at the full of the moon, then once a quarter, and recommended it to all his Societies.

His account of it is, "I was informed, that several persons in *Kingswood*, frequently met together, at the school, and (when they could spare the time) spent the greater part of the night, in prayer and praise and thanksgiving. Some advised me to put an end to this: but upon weighing the thing thoroughly, and comparing it with the practice of the antient Christians, I could see no cause to forbid it. Rather, I believed, it might be made of more general use. So I sent them word, "I designed to watch with them, on the Friday nearest the full of the moon, that we might have light thither and back again." I gave public notice of this, the Sunday before, and withal, that I intended to preach, desiring they, and they only, would meet me there, who could do it without prejudice to their business or families. On Friday abundance of people came. I began preaching between eight and nine, and we continued till a little beyond the noon of night, singing, praying, and praising God."

In this year commenced also in London, the visitation of the Classes, once a quarter, by the Preachers, which gives them an opportunity of conversing four times every year with the people, concerning the state of their souls; as also of ascertaining who continue to be real members, by giving to each Person a Ticket, with a text of Scripture on it, as a mark of their approbation. This is now universally practised, and the Ticket is the same in every place. On the Band Tickets the letter B. is

marked. The increase of the Societies, together with the probable supposition that improper persons would endeavour to come among them, led to this prudential measure.

May 26, 1742, Mr. Wesley visited Birstall, in the West-riding of the county of York, where he met with a Lay-Preacher, Mr. John Nelson, who was instrumental in turning many of his neighbours from darkness to light. After some time Mr. Nelson, who heartily joined Mr. Wesley in his Work, published a journal of his travels and Christian experience, which has been rendered a blessing to thousands; and is still in circulation among the Methodists. From that time Methodism has taken a deep root in the county of York.

In the year 1743, May 1, The rules of the Society were first published under the following title, "The Nature, Design, and General Rules of the United Societies in London, Bristol, and Newcastle upon Tyne, &c." After reciting the rise of the Societies, as related in the thirteenth and sixteenth pages, he thus proceeds.

"It is the business of a Leader,

"1. To see each person in his Class once a week at the least: in order to enquire how their souls prosper. To advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give for the support of the Gospel.

"2. To meet the Minister and the Stewards of the Society every week, in order to inform the Minister of any that are sick, or of any that are disorderly and will not be reproved; to pay the Stewards what they have received of their several Classes in the week preceding.

"There is one only condition previously required of those who desire admission into these Societies, *a desire to flee from the wrath to come; to be saved from their sins:* but, wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein,

that they should continue to evidence their desire of salvation,

" First, By doing no harm, by avoiding evil in every kind; especially that which is most generally practised. Such as, The taking the name of God in vain. The profaning the day of the Lord, either by doing ordinary work thereon, or buying and selling. Drunkenness, buying or selling spirituous liquors; or drinking them unless in cases of extreme necessity. Fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing. The using many words in buying or selling. The buying or selling uncustomed goods. The giving or taking things on usury: *i. e.* unlawful interest. Uncharitable or unprofitable conversation; particularly, speaking evil of Magistrates, or of Ministers. Doing to others as we would not they should do unto us. Doing what we know is not for the Glory of God: as, the putting on of gold or costly apparel. The taking such diversions as cannot be used in the name of the Lord Jesus. The singing those songs, or reading those books, which do not tend to the knowledge or love of God. Softness and needless self-indulgence. Laying up treasure upon earth. Borrowing without a probability of paying: or taking up goods without a probability of paying for them.

" It is expected of all who continue in these Societies, that they should continue to evidence their desire of Salvation,

" Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity of doing good of every possible sort, and as far as is possible to all men. To their bodies, of the ability which God giveth, by giving food to the hungry, by cloathing the naked, by visiting or helping them that are sick or in prison. To their souls, by instructing, reproving, or exhorting all we have any intercourse with: trampling under foot

that enthusiastic doctrine of devils, that we are not to do good, unless our hearts be free to it. By doing good especially to them that are of the household of faith, or groaning so to be: employing them preferably to others, buying one of another, helping each other in business: and so much the more, because the world will love its own, and them only.

"By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race that is set before them, denying themselves and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world: and looking that men should say all manner of evil of them falsely for the Lord's sake.

"It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of Salvation,

"Thirdly, By attending on all the ordinances of God: such are, The public worship of God: The ministry of the word, either read or expounded. The supper of the Lord; family and private prayer; searching the scriptures; and fasting or abstinence.

"These are the general rules of our Societies: all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice. And all these we know his spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But then if he repent not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY.
CHARLES WESLEY."

These rules went through two and twenty editions before Mr. Wesley died, and are still greatly approved by the people.

Aug 26, 1743, Mr. Wesley set out for Cornwall. His brother and two of the Preachers had been there some time before. In this county Methodism has had a great increase, and it still flourishes. The Cornish people received the word with all readiness of mind, and with joy in the Holy Ghost.

In the latter end of this year, 1743, Mr. Wesley found it necessary to appoint some of his Society to act as visitors of the sick. He says, "It was not long before the Stewards found a great difficulty, with regard to the sick. Some were ready to perish before they knew of their illness. And when they did know, it was not in their power, (being persons generally employed in trade) to visit them so often as they desired. When I was apprized of this, I laid the case at large before the whole Society; shewed how impossible it was for the Stewards to attend all that were sick in all parts of the town; desired the Leaders of the Classes would more carefully enquire, and more constantly inform them who were sick; and asked "Who among you is willing, as well as able, to supply this lack of service?"

The next morning, many willingly offered themselves. I chose six and forty of them, whom I judged to be of the most tender, loving spirit: divided the town into twenty-three parts, and desired two of them to visit the sick in each division.

It is the business of a visitor of the sick,

1. To see every sick person within his district thrice a week. 2. To enquire into the state of their souls, and advise them as occasion may require. 3. To enquire into their disorders, and procure advice for them. 4. To relieve them if they are in want. 5. To do any thing for them, which he (or she) can do. 6. To bring in his account weekly to the Steward." Mr. Wesley says "Upon reflec-

tion, I saw, how exactly in this also, we had copied after the primitive church. What were the antient Deacons? What was *Phebe* the Deaconness, but such a visitor of the sick?

I did not think it needful to give them any particular rules, besides those that follow:

1. Be plain and open in dealing with souls. 2. Be mild, tender, patient. 3. Be cleanly in all you do for the sick. 4. Be not nice."

CHAPTER THE SECOND.

From the first Conference in 1744, *to the Conference held in Bristol in the year* 1748.

JUNE 25, 1744, The first Conference was held in London. Mr. Wesley invited the persons who attended, and also presided among them. There were six Clergymen and four travelling Preachers present. The names of the Clergymen were, John Wesley, Charles Wesley, John Hodges, Rector of Wenvo, Henry Piers, Vicar of Bexley, Samuel Taylor, Vicar of Quinton, and John Meriton. The names of the preachers were, Thomas Maxfield, John Downs, Thomas Richards and John Bennett. From this time the Conference met every year under Mr. Wesley's direction, at London, Bristol, or Leeds, but he did not till the year 1765, annually publish the *minutes*.

He gave the name of Conference not to what was said, but to the persons assembled. The advantages of this meeting are obvious, 1. It brings the Preachers into a closer union with each other. 2. It makes them more deeply sensible of the necessity of acting in concert and harmony together. 3. It is a means of quickening their zeal. 4. It terminates any dispute

that may arise in the body during the year, as the Preachers agree to submit to its decisions; And, 5. by changing the Preachers from one circuit to another, it proves a blessing to the people, giving them the benefit of the gifts and abilities of the Preachers in general, while it gratifies an innocent curiosity. The subjects of their deliberations were proposed in the form of questions, which were amply discussed, and, with the answers, written down, and afterwards printed under the title of, "Minutes of several conversations between the Reverend Mr. Wesley and others:" but now commonly called, The Minutes of the Conference.

The following is Mr. Wesley's Introduction to the first Conference. "It is desired that all things be considered as in the immediate presence of God. That we meet with a single eye, and as little children, who have every thing to learn. That every point which is proposed, may be examined to the foundation. That every person may speak freely whatever is in his heart. And that every question which may arise, should be thoroughly debated and settled.

Q. Need we be fearful of doing this? What are we afraid of? Of overturning our first principles? *A.* If they are false, the sooner they are overturned the better. If they are true, they will bear the strictest examination. Let us all pray for a willingness to receive light, to know of every doctrine, whether it be of God.

Q. How may the time of this Conference be made more eminently a time of watching unto prayer? *A.* 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours, let us visit none but the sick, and spend all the time that remains in retirement. 3. Let us therein give ourselves to prayer for one another, and for a blessing upon this our labour.

Q. How far does each of us agree to submit to the judgment of the majority?—*A.* In speculative things, each can only submit so far as his judgment

shall be convinced. In every practical point, each will submit so far as he can without wounding his conscience.

Q. Can a Christian submit any farther than this, to any man, or number of men upon earth?—*A.* It is undeniably certain he cannot; either to *Bishop*, *Convocation*, or *General Council*. And this is that grand principle of private judgment on which all the reformers proceeded, "Every man must judge for himself; because every man must give an account of himself to God," It is impossible to read this without admiring it; let it never be forgotten that these principles formed the basis of the Methodist Conference.

After the design of the meeting had been thus proposed; they began to consider, 1, What to teach? 2. How to teach? 3. What to do, That is, how to regulate their doctrine, discipline, and practice? The first question refers to doctrines, the second to discipline, the third to their whole œconomy, including their Itinerancy and the government of the Societies.

Three points were fully considered at this time, 1. The Doctrine of Justification. 2. That of Sanctification. 3. Their Connexion with the established church.

1. JUSTIFICATION.

Q. What is it to be justified?—*A.* To be pardoned, and received into God's favour, into such a state that if we continue therein, we shall be finally saved.

Q. Is faith the condition of Justification? *A.* Yes; for every one who believeth not is condemned; and every one who believes is justified.

Q. But must not Repentance, and works meet for Repentance, go before this Faith?—*A.* Without doubt. If by Repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving

off from evil, doing good and using the ordinances according to the power we have received.

Q. What is faith?—*A.* Faith in general is, a divine, supernatural *Elenchos* (Demonstration) of things not seen; *i. e.* of Past, Future, or Spiritual things: It is a spiritual sight of God and the things of God. First, a sinner is convinced by the Holy Ghost, "Christ loved me and gave himself for me."—This is the faith by which he is justified or pardoned, the moment he receives it. Immediately the same spirit bears witness, "Thou art pardoned. Thou hast redemption in his blood."—And this is saving faith, whereby the love of God is shed abroad n his heart.

Q. Have all Christians this faith? May not a man be justified and not know it?—*A.* That all true Christians have such a faith as implies an assurance of God's love, appears from *Rom.* viii. 15. *Eph.* iv. 32. 2 *Cor.* xiii. 5. *Heb.* viii. 10. 1 *John* iv. 10.—v. 19. And that no man can be justified and not know it, appears farther from the nature of the thing. For faith after repentance is ease after pain: Rest after toil: Light after darkness. It appears also from the *immediate*, as well as *distant* fruits thereof.

Q. But may not a man go to heaven without it? *A.* It does not appear from Holy Writ that a man who hears the Gospel can: (*Mark* xvi. 16.) whatever a heathen man may do, *Rom* ii. 14.

Q. What are the immediate fruits of justifying faith?—*A.* Peace, Joy, Love, Power over all outward sin, and power to keep down inward sin.

Q. Does any one believe, who has not the witness in himself, or any longer than he sees, loves, and obeys God?—*A.* We apprehend not; *seeing* God being the very essence of faith: love and obedience the inseparable properties of it.

Q. What sins are consistent with justifying faith? *A.* No wilful sin. If a believer wilfully sins, he

casts away his faith. Neither is it possible he should have *justifying faith* again, without previously *repenting*.

Q. *Must* every believer come into a state of darkness, doubt or fear? Will he do so, unless by ignorance or unfaithfulness? Does God otherwise withdraw himself?—*A.* It is certain a believer *need* never again come into condemnation. It seems, he need not come into a state of darkness, doubt or fear: And that ordinarily at least he will not, unless by ignorance or unfaithfulness. Yet it is true, that the first joy does seldom last long: that it is commonly followed by doubts and fears; and that God frequently permits great heaviness, before any large manifestation of himself.

Q. Are works necessary to the continuance of faith?—*A.* Without doubt; for a man may forfeit the free gift of God either by sins of omission or commission.

Q. Can faith be lost, but for want of works? *A.* It cannot but through disobedience.

Q. How is faith *made perfect by works*?—*A.* The more we exert our faith, the more it is increased. *To him that hath shall be given.*

Q. St. Paul says, *Abraham* was not *justified* by *works*. St. James says, He was *justified* by *works*. Do they not contradict each other?—*A.* No. 1. Because they do not speak of the same justification. St. Pauls speaks of that justification which was when Abraham was seventy-five years old, above twenty-five years before Isaac was born. St. James of that justification which was when he offered up Isaac on the altar. 2. Because they do not speak of the same works. St. Paul speaking of works that precede faith: St. James of works that spring from it.

Q. In what sense is *Adam*'s sin imputed to all mankind?—*A.* In Adam all die, *i. e.* 1. Our bodies then became mortal. 2. Our souls died, *i. e.* were disunited from God. And hence 3. We are all born with a sinful devilish nature: By reason

whereof, 4. We are children of wrath, liable to death eternal. *Rom.* v. 18. *Eph.* ii. 3.

Q. In what sense is the Righteousness of Christ imputed to all mankind. or to Believers?—*A.* We do not find it expressly affirmed in Scripture, that God imputes the Righteousness of Christ to any. Although we do find, that *faith* is imputed to us for righteousness. That text, "As by one Man's disobedience all men were made sinners, so by the obedience of one, all were made righteous," we conceive means, by the merits of Christ, all men are cleared from the guilt of Adam's actual sin. We conceive farther, that through the obedience and death of Christ, 1. The bodies of all men become immortal after the resurrection. 2. Their souls receive a capacity of spiritual life. 3. An actual spark or seed thereof. 4. All believers become children of grace, reconciled to God, and are made partakers of the Divine nature.

Q. Have we not then unawares leaned too much towards *Calvinism*?—*A.* We are afraid we have.

Q. Have we not also leaned towards Antinomianism?—*A.* We are afraid we have.

Q. What is Antinomianism?—*A.* The doctrine which makes void the law through faith.

Q. What are the main pillars thereof?—*A.* 1. That Christ abolished the moral law. 2 That therefore Christians are not obliged to observe it. 3. That one branch of Christian liberty, is liberty from obeying the commandments of God. 4. That it is bondage to do a thing, because it is commanded, or forbear it because it is forbidden. 5. That a believer is not *obliged* to use the ordinances of God or to do good works. 6. That a Preacher ought not to exhort to good works: Not unbelievers, because it is hurtful; not believers, because it is needless.

Q. What was the occasion of St. Paul's writing his epistle to the *Galatians?*—*A.* The coming of certain men amongst the *Galatians*, who taught, *Except ye be circumcised and keep the law of* Moses *ye cannot be saved.*

Q. What is his main design therein?—*A.* To prove, 1. That no man can be justified or saved by the works of the Law, either Moral or Ritual. 2. That every believer is justified by faith in Christ without the works of the law.

Q. What does he mean by the works of the *law*? *Gal.* ii. 16.—*A.* All works which do not spring from faith in Christ.

Q. What by being under the law? *Gal.* iii. 23.—*A.* Under the *Mosaic* dispensation.

Q. What law has Christ abolished?—*A* The Ritual law of Moses.

Q. What is meant by liberty? *Gal.* v. 1.—*A.* Liberty, 1. From the law. 2. From sin.

THE SECOND POINT WHICH WAS CONSIDERED WAS THE DOCTRINE OF SANCTIFICATION.

Q. What is it to be sanctified?—*A.* To be renewed in the image of God in righteousness and true holiness.

Q. Is faith the condition; or the instrument of sanctification?—*A.* It is both the condition and the instrument of it. When we begin to believe, then sanctification begins. And as faith increases, holiness increases, till we are created anew.

Q. What is implied in being *a perfect Christian*? *A.* The loving the Lord our God with all our heart, and with all our mind, and soul and strengh. *Deut.* vi. 5. xxx. 6. *Ezek.* xxxvi 25.—29.

Q. Does this imply, that all inward sin is taken away?—*A.* Without doubt: or how could he be said to be saved *from all his uncleannesses*, v. 29.

Q. Can we know one who is thus saved? What is a reasonable proof of it?—*A.* We cannot without the miraculous discernment of spirits, be infallibly certain of those who are thus saved. But we apprehend, these would be the best proofs which the nature of the thing admits. 1. If we had sufficent evidence of their unblameable behaviour,

at least from the time of their justification. 2. If they gave a distinct account of the time and manner wherein they were saved from sin, and of the circumstances thereof, with such sound speech as could not be reproved. And, 3. If upon a strict enquiry from time to time, for two or three year following, it appeared that all their tempers, words, and actions, were holy and unreproveable.

Q. How should we treat those who think they have attained this?—*A.* Exhort them to forget the things that are behind, and to watch and pray always, that God may search the ground of their hearts.

THE THIRD POINT RESPECTED THE ESTABLISHED CHURCH.

Q. What is the Church of England?—*A.* According to the twentieth article, the visible Church of England is, the Congregation of English Believers, in which the pure word of God is preached, and the Sacraments duly administered. (But the word Church is sometimes taken in a looser sense, for a congregation *professing* to believe, so it is taken in the twenty-sixth article, and in the first, second, and third chapters of the Revelation.)

Q. What is a Member of the Church of England?—*A.* A Believer hearing the pure word of God preached, and partaking of the Sacraments duly administered in that Church.

Q. What is it to be zealous for the Church?—*A.* To be earnestly desirous of its welfare and increase: of its welfare, by the confirmation of its present members, in faith, hearing, and communicating: and of its increase by the addition of new members.

Q. How are we to defend the doctrine of the Church?—*A.* Both by our preaching and living.

Q. How should we behave at a false or railing sermon?—*A.* If it only contain personal reflec-

tions, we may quietly suffer it. If it blaspheme the Work and Spirit of God, it may be better to go out of the church. In either case, if opportunity serve, it would be well to write to the Minister.

Q. How far is it our duty to obey the Bishops?—*A.* In all things indifferent: and on this ground of obeying them, we should observe the *canons*, so far as we can with a safe conscience.

Q. Do we separate from the Church?—*A.* We conceive not: we hold communion therewith, for conscience sake, by constantly attending both the word preached, and the sacraments administered therein.

Q. What then do they mean who say, "you separate from the Church."—*A.* We cannot certainly tell. Perhaps they have no determinate meaning, unless by the Church they mean themselves, *i. e.* that part of the clergy who accuse us of preaching false doctrine. And it is sure we do herein separate from *them*, by maintaining that which they deny.

Q. But do you not weaken the Church?—*A.* Do not they who ask this, by the Church mean *themselves?*—*A.* We do not purposely weaken any man's hands, but accidentally we may thus far: they who come to know the truth by us, will esteem such as deny it, less than they did before. But the Church in the proper sense, the congregation of English *Believers*, we do not weaken at all.

Q. Do you not entail a schism on the Church? *i. e.* Is it not probable, that your hearers after your death, will be scattered into all sects and parties? Or, that they will form themselves into a distinct sect?—*A.* 1. We are persuaded that the body of our hearers will even after our death remain in the church, unless they be thrust out. 2. We believe notwithstanding, either that they will be thrust out, or that they will leaven the whole Church. 3. We do, and will do, all we can, to prevent those con-

sequences which are supposed likely to happen after our death. 4. But we cannot with a good conscience neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead.

From these minutes we learn the following particulars. 1. That Mr. Wesley considered the Methodist Societies to be a part of the Church of England, (as fully answering the above definition, Question the second, page 29) though also embracing *all those who fear God and work righteousness, and are willing to conform to the rules.* 2. That by keeping to the Church at large, he meant, attending the service and sacrament.

The following minute was made relative to practice. "Be serious: let your motto be, Holiness to the Lord. Avoid all lightness as you would avoid hell fire, and trifling as you would cursing and swearing. Touch no woman: be as loving as you will, but the custom of the country is nothing to us."

On Friday August 24, 1744, Mr. Wesley preached for the last time at Oxford, before the University. He had preached to them twice before, since the time he began to declare the truth in the fields and highways. These sermons are printed in the first volume of his works, and are well worth a serious perusal. "I am now," says he, "clear of the blood of these men. I have fully delivered my own soul. And I am well pleased that it should be the very day, on which, in the last century, near two thousand burning and shining lights were put out at one stroke. Yet what a wide difference is there between their case and mine! They were turned out of house and home, and all that they had: whereas I am only hindered from preaching, without any other loss; and that in a kind of honourable manner; it being determined, that when my next turn to preach comes,

they will pay another person to preach for me." And so they did twice or thrice; even to the time that he resigned his fellowship.

Dec. 25, 1744, Mr. Wesley drew up the following directions for the Band Societies, and recommended them with the Band rules.

"You are supposed to have the "faith that overcometh the world," to you therefore it is not grievous, I. Carefully to abstain from doing evil: in particular, 1. Neither to buy nor sell on the Lord's day. 2. To taste no spirituous liquors, unless prescribed by a physician. 3. To be at a word both in buying and selling. 4. Not to mention the fault of any one behind his back, and to stop those short that do. 5. To wear no needless ornaments, such as rings, ear-rings, necklaces, laces, or ruffles. 6. To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician.

"II. Zealously to maintain good works: in particular, 1. To give alms of such things as you possess, according to your power. 2. To reprove all that sin in your sight, and that in love, and meekness of wisdom. 3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

"III. Constantly to attend on all the ordinances of God: in particular, 1. To be at public worship, and at the Lord's table every week, if possible; and at every public meeting of the Bands. 2. To use private prayer every day: and family prayer, if you are the Head of a family. 3. To read the scriptures, and meditate therein, at every vacant hour, and, 4. To use fasting or abstinence; as often as your health will permit."

About this time (1745,) Mr. Wesley instituted the Select *Society*, or *Band*. The persons to be admitted into this Band, were, 1. Persons who were earnestly athirst for the full image of God. 2. Those who continually walked in the light of God, having fellowship with the Father, and with his Son Jesus

Christ. He says, " I saw it might be useful to give some advice to all those, who thus continue in the light of God's countenance, which the rest of their brethren did not want, and probably could not receive. So I desired a small number of such as appeared to be in this state, to spend an hour with me every Monday morning. My design was, not only to direct them how to press after perfection; to exercise their every grace, and improve every talent they had received, and to incite them to love one another more, and to watch more carefully over each other; but also to have a select company, to whom I might unbosom myself on all occasions, without reserve; and whom I could propose to all their brethren as a pattern of love, of holiness, and of all good works.

They had no need of being incumbered with many rules, having the best rule of all in their hearts. No peculiar directions were therefore given to them; excepting only these three, 1. Let nothing spoken in this Society, be spoken again. (Hereby we had the more full confidence in each other.) 2. Every member agrees to submit to his Minister in all indifferent things. 3. Every member will bring once a week, all he can spare toward a common stock.

Every one here has an equal liberty of speaking, there being none greater or less than another. I could say freely to these, when they were met together, " Ye may all prophesy one by one" (taking that word in its lowest sense) " that all may learn, and all may be comforted." And I often found the advantage of such a free conversation, and that " in the multitude of counsellors, there is safety." And who ever was inclined so to do, I likewise encouraged, to pour out his soul to God. And here especially we have found, that the effectual fervent prayer of a righteous man availeth much." The utility of these meetings appears from the following considerations. St. John divides the follow-

ers of God into three classes, 1 *John* 2. 12. St. Paul exhorts Ministers to give every one his portion of meat in due season. And there were some things which our Lord did not make known to his disciples till after his Ascension, when they were prepared for them by the descent of the Holy Ghost. These meetings give the preachers an opportunity of speaking of the deep things of God, and of exhorting the members to press after the full image of God. They also form a bulwark to the doctrine of Christian perfection. It is a pity that so few of the people embrace this privilege, and that every Preacher does not warmly espouse such profitable meetings.

In the year 1745, the Rev. William Grimshaw, Vicar of the Parish of Haworth, in Yorkshire, became closely united with the Methodists. He was a most indefatigable man in his labours, and so continued, till on the 7th of April 1763, his happy spirit went to rest, in the fifty-fifth year of his age. His last words were, "Here goes an unprofitable servant." He acted for several years as Mr. Wesley's assistant, in the Haworth circuit. There is a short account of him in Mr. Wesley's Life, by Dr. Coke and Mr. Moore, in Mr. Wesley's Journals, and in the Arminian Mag. for Jan. 1795.

Aug. 1, 1745, The second Conference was held in Bristol. The assembly was composed of the Messrs. Wesleys, and John Hodges, who were clergymen; and Thomas Richards, Samuel Larwood, Thomas Meyrick, James Wheatley, Richard Moss, John Slocombe, and Herbert Jenkins, Travelling Preachers.

THE TWO POINTS CONSIDERED WERE, 1. THE DOCTRINE OF JUSTIFICATION; 2. SANCTIFICATION.

Q. How comes what is written on the subject of Justification to be so intricate and obscure? Is

this obscurity from the nature of the thing itself? Or from the fault or weakness of those who have generally treated of it?—*A.* We apprehend this obscurity does not arise from the nature of the subject: But, perhaps, partly from hence, that the devil peculiarly labours to perplex a subject of such importance: and partly from the extreme warmth of most writers who have treated of it.

Q. We affirm faith in Christ is the sole condition of Justification. But does not repentance go before that faith? and supposing there be opportunity for them, fruits or works meet for repentance? —*A.* Without doubt they do.

Q. How then can we deny them to be *conditions* of Justification? Is not this a mere strife of words? But is it worth while to continue a dispute on the term *condition?*—*A.* It seems not, though it has been grievously abused. But so the abuse cease, let the use remain.

Q. Shall we read over together Mr. Baxter's Aphorisms concerning Justification?—*A.* By all means: And it was desired, that each person would consult the scriptures cited therein, and make what objections might occur.

Q. Is an assurance of God's pardoning love absolutely necessary to our being in his favour? Or may there possibly be some exempt cases?—*A.* We dare not positively say, There are not.

Q. Is such an assurance absolutely necessary to inward and outward holiness?—*A.* To inward, we apprehend it is: to outward holiness, we incline to think it is not.

Q. Is it indispensably necessary to final salvation? Suppose in a *Papist*, or a *Quaker?* Or in general among those who never heard it preached?—*A.* Love hopeth all things. We know not how far any of these may fall under the case of invincible ignorance.

Q. But what can we say of one of our own Society, who dies without it, as I. W. at London?—

A. It may possibly be an exempt case, (if the fact was really so) but we determine nothing. We leave his soul in the hands of him that made it.

Q. Does a man believe any longer than he sees a reconciled God?—*A.* We conceive not. But we allow there may be infinite degrees in seeing God: Even as many as there are between him who sees the sun, when it shines on his eye-lids closed, and him who stands with his eyes wide open, in the full blaze of its beams.

Q. Does a man believe any longer than he loves God?—*A.* In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

Q. Have we duly considered the case of *Cornelius?* Was not he in the favour of God, *when his prayers and alms came up for a memorial before God? i. e.* before he believed in Christ?—*A.* It does seem that he was in some degree. But we speak not of those who have not heard the Gospel.

Q. But were those works of his *splendid sins?* (as some of the Fathers termed the good works of the heathen.)—*A* No; nor were they *done without the grace of Christ.*

Q. How then can we maintain, that all works done before we have a sense of the pardoning love of God, are sin? And, as such, an abomination to him?—*A.* The works of him who has heard the Gospel, and does not believe, are not done as God hath *willed and commanded them to be done.* And yet we know not how to say, that they are an abomination to the Lord in him who feareth God, and from that principle, does the best he can.

Q. Seeing there is so much difficulty in this subject, can we deal too tenderly with them that oppose us?—*A.* We cannot; unless we were to give up any part of the truth of God.

Q. Is a believer *constrained* to obey God?—*A.* At first he often is. The love of Christ con-

straineth him. After this, he may obey, or he may not; no constraint being laid upon him.

Q. Can faith be lost, but through disobedience? —*A.* It cannot. A believer first inwardly disobeys, inclines to sin with his heart: then his intercourse with God is cut off, *i. e.* his faith is lost. After this he may fall into outward sin, being now weak, and like another man.

Q. How can such a one recover Faith?—*A.* By repenting and doing the first works, *Rev.* ii. 5.

Q. Whence is it that so great a majority of those who believe fall more or less into doubt or fear?— *A.* Chiefly from their own ignorance or unfaithfulness: often from their not watching unto prayer; perhaps sometimes from some defect or want of the power of God in the preaching they hear.

Q. Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines?—*A.* 1. At first we preached almost wholly to unbelievers. To those therefore we spake almost continually of remission of sins through the death of Christ, and the nature of faith in his blood. And so we do still, among those who need to be taught the first elements of the Gospel of Christ. 2. But those in whom the foundation is already laid, we exhort to go on to perfection: Which we did not see so clearly at first; although we occasionally spoke of it from the beginning. 3. Yet we now preach, and that continually, faith in Christ, as the Prophet, Priest and King, at least, as clearly, as strongly, and as fully, as we did six years ago.

Q. Do we not discourage visions and dreams too much? As if we condemned them *toto genere?*—*A.* We do not intend to do this. We neither discourage nor encourage them. We learn from *Acts* ii. 19, to expect something of this kind *in the last days.* And we cannot deny that saving faith is often given in dreams and visions of the night: *which faith* we account neither *better* nor *worse*, than if it came by any other means.

Q. Do not some of our assistants preach too much of the wrath, and too little of the love of God?—*A.* We fear they have leaned too much to that extreme; and hence some of their hearers may have lost the joy of faith.

Q. Need we ever preach the terrors of the Lord to those who know they are accepted of him?—*A.* No; it is folly so to do: for love is to them the strongest of all motives.

Q. Do we ordinarily represent a justified state so great and happy as it is?—*A.* Perhaps not. A believer walking in the light is inexpressibly great and happy.

Q. Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?—*A.* Undoubtedly we should beware of this: for one may insensibly slide into it.

Q. How shall we effectually avoid it?—*A.* When we are going to speak of entire sanctification, let us first describe the blessings of a justified state, as strongly as possible.

Q. Does not the truth of the Gospel lie very near both to *Calvinism* and *Antinomianism?*—*A.* Indeed it does: as it were within a hair's breadth. So that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as we can.

Q. Wherein may we come to the very edge of *Calvinism?*—*A.* 1. In ascribing all good to the free grace of God. 2. In denying all *natural* free will, and all power antecedent to grace; and, 3. In excluding all merit from man; even for what he does by the grace of God.

Q. Wherein may we come to the edge of *Antinomianism?*—*A* 1. In exalting the merits and love of Christ. 2. In rejoicing evermore.

Q. Does faith supersede (set aside the necessity of) holiness or good works?—*A.* In no wise. So far from it that it implies both, as a cause does its effects.

SECONDLY, THE DOCTRINE OF SANCTIFICATION WAS CONSIDERED.

Q. When does inward sanctification begin?—*A.* In the moment we are justified. The seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin, and grows in grace. Yet sin remains in him; yea, the seed of all sin, till he is sanctified throughout in spirit, soul and body.

Q. What will become of a Heathen, a Papist, a Church of England Man, if he dies without being thus sanctified?—*A.* He cannot see the Lord. But none who seeks it sincerely shall or can die without it. Though *possibly* he may not attain it, till the very article of death.

Q. Is it ordinarily given till a little before death?—*A.* It is not, to those that expect it no sooner, nor consequently ask for it, at least, not in faith.

Q. But ought we to expect it sooner?—*A.* Why not: For although we grant, 1. That the generality of believers, whom we have hitherto known, were not sanctified till near death. 2. That few of those to whom St. Paul wrote his epistles were so at the time he wrote. 3. Nor he himself at the time of writing his *former* epistles. Yet this does not prove that we may not be sanctified to-day.

Q. But would not one who was thus sanctified be incapable of worldly business?—*A.* He would be far more capable of it than ever, as going through all without distraction.

Q. Would he be capable of marriage?—*A.* Why should he not.

Q. Should we not beware of bearing hard on those who think they have attained?—*A.* We should: And the rather, because if they are faithful to the grace they have received, they are in no danger of perishing at last. No, not even if they remain in *luminous faith*, (as some term it) for many months

or years, perhaps till within a little time of their spirits returning to God?

Q. In what manner should we preach entire sanctification?—*A.* Scarce at all to those who are not pressing forward. To those who are, always by way of promise: always *drawing* rather than *driving*.

Q. How should we wait for the fulfilling of this promise?—*A.* In universal obedience, in keeping all the commandments, in denying ourselves, and taking up our cross daily. These are the *general* means which God hath ordained for our receiving his sanctifying grace. The *particular* are, prayer, searching the scriptures, communicating and fasting.

May 13, 1746. The third Conference was held in Bristol. Beside the Mess. Wesleys, and John Hodges, and Samuel Taylor, who were clergymen, the following Preachers were present, Jonathan Reeves, Thomas Maxfield, Thomas Westall and Thomas Willes.

The conversation at this time was of a general nature, yet well calculated to explain and elucidate the great doctrines of the gospel.

Q. Can an unbeliever (whatever he be in other respects) challenge any thing of God's justice?—*A.* Absolutely nothing but hell. And this is a point which we cannot too much insist on.

Q. Do we empty men of their own righteousness, as we did at first? Do we sufficiently labour, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavour with all our might to overturn their false foundations?—*A.* This was at first one of our principal points. And it ought to be so still. For till all other foundations are overturned they cannot build upon Christ.

Q. Did we not then purposely throw them into convictions? Into strong sorrow and fear? Nay, did we not strive to make them inconsolable? Re-

fusing to be comforted.—*A.* We did. And so we should do still. For the stronger the conviction, the speedier is the deliverance. And none so soon receive the peace of God, as those who steadily refuse all other comfort.

Q. Let us consider a particular case. Was you, *Jonathan Reeves*, before you received the peace of God, convinced, that notwithstanding all you did, or could do, you was in a state of damnation? *J. R.* I was convinced of it, as fully as that I am now alive.

Q. Are you sure that conviction was from God? *J. R.* I can have no doubt but it was.

Q. What do you mean by a state of damnation? *J. R.* A state, wherein if a man dies, he perisheth for ever.

Q. How did this conviction end? *J. R.* I had first a strong hope that God would deliver me; and this brought a degree of peace. But I had not that solid peace of God, till Christ was revealed in me.

Q. But is not such a trust in the love of God, though it be as yet without a distinct sight of God, as reconciled to me through Christ Jesus, a low degree of justifying faith?—*A.* It is an earnest of it. But this abides for a short time only: nor is this the proper Christian faith.

Q. By what faith were the Apostles *clean*, before Christ died?—*A.* By such a faith as this; by a *Jewish* faith. For *the Holy Ghost was not then given.*

Q. Of whom then do we understand those words (*Isa.* l. 10.) "Who is there among you that feareth the Lord? That obeyeth the voice of his servant, that walketh in darkness and hath no light?"—*A.* Of a believer under the *Jewish* dispensation: one in whose heart God hath not yet shined, to give him the light of the glorious love of God, in the face of Jesus Christ.

Q. Who is a *Jew* inwardly?—*A.* A *servant* of

God. One who sincerely obeys him out of fear. Whereas a Christian (inwardly) is a *child* of God; one who sincerely obeys him out of love.

Q. But was not you, *Jonathan Reeves*, sincere before Christ was revealed in you? *J. R.* It seems to me that I was in some measure.

Q. What is sincerity?—*A.* A willingness to know and do the whole will of God. The lowest species thereof seems to be *faithfulness in that which is little.*

Q. Has God any regard to man's sincerity?—*A.* So far, that no man in any state can possibly please God without it; neither indeed in any moment wherein he is not sincere.

Q. But can it be conceived that God has any regard to the sincerity of an unbeliever?—*A.* Yes, so much, that if he persevere therein, God will infallibly give him faith.

Q. What regard may we conceive him to have, to the sincerity of a believer?—*A.* So much, that in every sincere believer he fulfils all the great and precious promises.

Q. Whom do you term a *sincere believer?*—*A.* One that walks in the light, as God is in the light, 1 *John* i. 7.

Q. Is sincerity the same with a *single eye?*—*A.* Not altogether. The latter refers to our intention; the former to our will or desires.

Q. Is it not all in all?—*A.* All will follow persevering sincerity. God gives every thing with it; nothing without it.

Q. Are not then sincerity and faith equivalent terms?—*A.* By no means. It is at least as nearly related to works as it is to faith. For example, Who is sincere before he believes? He that then does all he can; he that, according to the power he has received, brings forth fruits *meet for repentance.* Who is sincere after he believes? He that, from a sense of God's love, is zealous of all good works.

Q. Is not sincerity what St. Paul terms a willing

mind? 2 *Cor.* viii. 12.—*A.* Yes: If that word be taken in a general sense. For it is a constant disposition to use all the grace given.

Q. But do we not then set sincerity on a level with faith.—*A.* No. For we allow a man may be sincere, and not be justified, as he may be penitent, and not be justified, (not as yet;) but he cannot have faith, and not be justified. The very moment he believes he is justified.

Q. But do we not give up faith, and put sincerity in its place, as the the condition of our acceptance with God?—*A.* We believe it is one condition of our acceptance, as repentance likewise is. And we believe it is a condition of our *continuing* in a state of acceptance. Yet we do not put it in the place of faith. It is by faith the merits of Christ are applied to my soul: But if I am not sincere, they are not applied.

Q. Is not this, that *going about to establish our own righteousness*, whereof St. Paul speaks? *Rom.* x. 3.—*A.* St. Paul there manifestly speaks of unbelievers, who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our own sincerity; but through the merits of Christ alone. Indeed, so long as any man believes, he cannot go about (in St. Paul's sense) to *establish his own righteousness?*

Q. But do you consider, that we are under the covenant of grace; and that the covenant of works is now abolished?—*A.* All mankind were under the covenant of grace, from the very hour that the original promise was made. If by the covenant of works you mean, that of unsinning obedience made with *Adam* before the fall, No man but *Adam* was ever under that covenant: for it was abolished before *Cain* was born. Yet it is not so abolished, but that it will stand, in a measure, even to the end of the world, *i. e.* if we *do this*, we shall live; if not, we shall die eternally. If we do well, we shall live with God in glory: if evil, we shall die the se-

cond death. For every man shall be judged in that day, and rewarded *according to his works*.

Q. What means then, *To him that believeth, his faith is counted for righteousness!*—*A.* That God forgives him that is unrighteous as soon as he believes; accepting his faith instead of perfect righteousness. But then observe, universal righteousness follows, though it did not precede faith.

Q. But is faith thus *counted to us for righteousness*, at whatsoever time we believe?—*A.* Yes. In whatsoever moment we believe, all our past sins vanish away. They are as though they had never been, and we stand clear in the sight of God.

Q. Are not *the assurance of faith, the inspiration of the Holy Ghost*, and *the revelation of Christ in us*, terms nearly of the same import?—*A.* He that denies one of them, must deny all; they are so closely connected together.

Q. Are they ordinarily, where the pure Gospel is preached, essential to our acceptance?—*A.* Undoubtedly they are; and as such, to be insisted on, in the strongest terms.

Q. Is not the whole dispute of salvation by faith, or by works, a mere *strife of words?*—*A.* In asserting salvation by faith, we mean this, 1. That pardon (salvation begun) is received by faith producing works. 2. That holiness (salvation continued) is faith working by love. 3. That heaven (salvation finished) is the reward of this faith. If you who assert salvation by works, or by faith and works, mean the same thing, (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, and glory,) we will not strive with you at all. If you do not, this is not a *strife of words*; but the very vitals of Christianity: The essence of it is the thing in question.

Q. Wherein does our doctrine now differ from that we preached when at Oxford?—*A.* Chiefly in these two points, 1. We then knew nothing of that righteousness of faith, in justification; nor, 2. Of

the nature of faith itself, as implying consciousness of pardon.

Q. May not some degree of the love of God, go before a distinct sense of justification?—*A.* We believe it may.

Q. Can any degree of sanctification or holiness?—*A.* Many degrees of outward holiness may: yea, and some degree of meekness, and several other tempers, which would be branches of Christian holiness, but that they do not spring from Christian principles. But the abiding love of God cannot spring but from faith in a pardoning God. And no true Christian holiness can exist, without that love of God for its foundation.

Q. Is every man, as soon as he believes, a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?—*A.* All these things may be affirmed of every believer, in a true sense. Let us not therefore contradict those who maintain it. Why should we contend about words?

June 4, 1747, Mr. Wesley drew up the following Rules and Instructions for the Stewards of the London Society. They were recommended to all the Stewards in the connection, by being published in the Journals.

"1. You are to be men full of the Holy Ghost, and of wisdom; that you may do all things in a manner acceptable to God. 2. You are to be present every Tuesday and Thursday morning, in order to transact the temporal affairs of the Society. 3. You are to begin and end every meeting with earnest prayer to God, for a blessing on all your undertakings. 4. You are to produce your accounts the first Tuesday in every month, that they may be transcribed into the Ledger. 5. You are in the absence of the Minister, to take it in turn, month by month, to be chairman. The chairman is to see that all the rules be punctually observed, and im-

mediately to check him who breaks any of them. 6. You are to do nothing without the consent of the Minister, either actually had, or reasonably presumed. 7. You are to consider whenever you meet, "God is here." Therefore, be serious. Utter no trifling word. Speak as in his presence, and to the glory of his great name. 8. When any thing is debated, let one at once stand up and speak, the rest giving attention. And let him speak just loud enough to be heard, in love and in the spirit of meekness. 9. You are continually to pray and endeavour, that a holy harmony of soul may in all things subsist among you: that in every step you may keep the unity of the spirit, in the bond of peace. 10. In all debates, you are to watch over your spirits, avoiding as fire, all clamour and contention, being *swift to hear*, *slow to speak*; in honour every man preferring another before himself. 11. If you cannot relieve, do not grieve the poor. Give them soft words if nothing else. Abstain from either sour looks or harsh words. Let them be glad to come, even though they should go empty away. 12. Put yourselves in the place of every poor man, and deal with him as you would God should deal with you."

The business of these Stewards is, "1. To manage the temporal things of the Society. 2. To receive the subscriptions and contributions. 3. To expend what is needful from time to time. 4. To send relief to the poor. 5. To keep an exact account of all receipts and expences. 6. To inform the Minister if any of the Rules of the Society are not punctually observed. 7. To tell the Assistants, in love, if they think any thing amiss either in their doctrine or life."

"The Rules of the Stewards are, 1. Be frugal. Save every thing that can be saved honestly. 2. Spend no more than you receive. Contract no debts. 3. Have no long accounts. Pay every thing within the week. 4. Expect no thanks from man."

The Stewards in London were many in number at that time. They visited the sick, and relieved the poor. All the Class-money, amounting to several hundred pounds in the year, was then, and for many years after, given to the poor, through their hands. They had much business to do, and these Rules were therefore the more needful. But they are excellent for any religious meeting.

June 16, 1747, The fourth Conference was held in London. The following persons were present with Messrs. John and Charles Wesley. Charles Manning, Vicar of Hayes; Richard Thomas Bateman, Rector of St. Bartholomew's the Great; Henry Piers, Vicar of Bexley; Howell Harris, and Thomas Hardwick. The two last were Lay-Preachers.

THE TWO POINTS THEY CONSIDERED WERE, 1. THE DOCTRINE OF THE ASSURANCE OF FAITH; AND, 2. OF ENTIRE SANCTIFICATION.

I. OF THE ASSURANCE OF FAITH.

Q. Is justifying Faith, a divine assurance, that *Christ loved me and gave himself for me?*—*A.* We believe it is.

Q. What is the judgment of most of the serious dissenters concerning this?—*A.* They generally allow, That many believers have such an assurance; and, that it is to be desired and prayed for by all. But then they affirm, that this is the highest species, or degree of faith: that it is not the common privilege of believers. Consequently, they deny that this is justifying faith, or necessarily implied therein.

Q. And are there not strong reasons for their opinion? For instance, if the true believers of old had not this assurance, then it is not necessarily implied in justifying faith: but the true believers of old had not this assurance?—*A.* *David* and many more of

the believers of old, undeniably had this assurance. But even if the Jews had it not, it would not follow, that this is not implied in *Christian* faith.

Q. But do you not know, that the apostles themselves had it not, till after the day of *Penticost?*—*A.* The apostles themselves had not the proper Christain faith, till after the day of *Penticost.*

Q. But were not those Christian believers, in the proper sense, to whom St. John wrote his first epistle? Yet to these he says, *Chap.* v. 13. *These things have I written unto you that believe on the name of the Son of God, That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*—*A.* This does not prove, that they did not know they had eternal life, any more than that they did not believe. His plain meaning is, "I have written unto you, that you may be the more established in the faith," therefore it does not follow from hence, that they had not this assurance; but only, that there are degrees therein.

Q. But were not the *Thessalonians* true believers? Yet they had not this assurance: they had only a good hope, 2 *Thess.* ii. 16.—*A.* The text you refer to, runs thus: *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope, through grace: comfort your hearts and establish you, in every good word and work.* This *good hope* does not exclude, but necessarily implies a strong assurance of the love of God.

Q. But does not St. Paul say even of himself, 1 *Cor.* iv. 4. *I know nothing by myself; yet am I not hereby justified?*—*A.* He does not say of himself here, that he was not justified, or that he did not know it. But only, that though he had a conscience void of offence, yet this did not justify him before God. And must not every believer say the same? This therefore is wide of the point.

Q. But does he not disclaim any such assurance in those words, 1 *Cor.* ii. 3. *I was with you in*

weakness and in fear, and in much trembling?—*A.* By no means. For these words do not imply any fear either of death or hell. They express only a deep sense of his utter insufficiency for the great work wherein he was engaged.

Q. Does he not exclude Christians in general from such an assurance; when he bids them *work out their salvation with fear and trembling*, *Phil.* ii. 12?—*A.* No more than from love; which is always joined with filial fear, and reverential trembling. And the same answer is applicable to all those texts which exhort a believer to fear.

Q. But does not matter of fact prove, that justifying faith does not necessarily imply assurance? For can you believe that such a person as I. A. or E. V. who have so much integrity, zeal, and fear of God, and walk so unblameably in all things, is void of justifying faith? Can you suppose such as these to be under the wrath, and under the curse of God? Especially if you add to this, that they are continually longing, striving, and praying for the assurance which they have not?—*A.* This contains the very strength of the cause: and sometimes inclines us to think, that some of these may be exempt cases. But however that may be, we answer, 1. It is dangerous to ground a general doctrine on a few particular examples. 2. Men may have many good tempers, and a blameless life, speaking in a loose sense, by nature and habit, with preventing grace; and yet not have faith and the love of God. 3. It is scarcely possible for us to know all the circumstances relating to such persons, so as to judge certainly concerning them. 4. But this we know, if Christ is not revealed in them, they are not *Christian* believers.

Q. But what will become of them, suppose they die in this state?—*A.* This is a supposition not to be made. They cannot die in this state. They must go backward or forward. If they continue

to seek, they will surely find righteousness, peace, and joy in the Holy Ghost. We are confirmed in this belief by the many instances we have seen, of such as these finding peace at the last hour. And it is not impossible, but others may then be made partakers of like precious faith, and yet go hence without giving any outward proof of the change which God hath wrought.

OF ENTIRE SANCTIFICATION.

Q. How much is allowed by our brethren who differ from us, with regard to entire sanctification? —*A.* They grant, 1. That every one must be entirely sanctified, in the article of death. 2. That till then, a believer daily grows in grace, comes nearer and nearer to perfection. 3. That we ought to be continually pressing after this, and to exhort all others so to do.

Q. What do we allow them?—*A.* We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death. 2. That the term "sanctified," is continually applied by St. Paul, to all that were juſtified; who were true believers. 3. That by this term alone, he rarely, (if ever) means, saved from all sin. 4. That consequently, it is not proper to use it in this sense, without adding the word "wholly, entirely," or the like. 5. That the inspired writers almost continually speak of, or to, those who were justified; but very rarely, either of or to those who were wholly sanctified. 6. That consequently, it behoves us to speak in public almost continually of the state of justification: but more rarely, at least in full and explicit terms, concerning entire sanctification.

Q. What then is the point wherein we divide? —*A.* It is this: whether we should expect to be saved from all sin, before the article of death.

Q. Is there any clear scripture *promise* of this?

That God will save us from all sin?—*A.* There is, *Psal.* cxxx. 8. *Ezek.* xxxvi. 25—29. 2 *Cor.* vii. 1. *Deut.* xxx. 6.

Q. But does any *assertion* answerable to this occur in the New Testament?—*A.* There does, *John* iii. 8. *Eph.* v. 25—27. *Rom.* viii. 3, 4.

Q. Does the New Testament afford any farther ground, for expecting to be saved from all sin?—*A.* Undoubtedly it does, both in those prayers and commands which are equivalent to the strongest assertions.

Q. What prayers do you mean?—*A.* Prayers for entire sanctification; which were there no such thing, would be mere mockery of God, *Matt.* vi. 13. *John* xvii. 20, 21—23. *Eph.* iii. 14—19. 1 *Thes.* v. 23.

Q. What command is there to the same effect?—*A. Matt.* v. 48. *Matt.* xxii. 27. But if the love of God fill all the heart, there can be no sin there.

Q. But how does it appear that this is to be done before the article of death?—*A.* 1. From the very nature of a command, which is not given to the dead, but to the living. Therefore, *Thou shalt love God with all thy heart*, cannot mean, thou shalt do this when thou diest, but while thou livest. 2. From express texts of Scripture, *Titus* ii. 11—14. *Luke* i. 74, 75.

Q. Is there any example in scripture of persons who had attained to this?—*A.* Yes; St. John, and all those of whom he says in his first epistle, *Chap.* iv. 17. *Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.*

Q. But why are there not more examples of this kind, recorded in the New Testament?—*A.* It does not become us to be peremptory in this matter. One reason might possibly be, because the Apostles wrote to the Church, while it was in a state of infancy. Therefore they might mention such persons

the more sparingly, lest they should give strong meat to babes.

Q. Can you shew one such example now?—Where is he, that is thus perfect?—*A.* To some who make this enquiry, one might answer, if I knew one here, I would not tell *you*. For you do not enquire out of love. You are like *Herod*, you only seek the young child to slay it. But more directly we answer, There are numberless reasons, why there should be few, if any indisputable examples. What inconveniences would this bring on the person himself, set as a mark for all to shoot at! What a temptation would it be to others, not only to men who know not God, but to believers themselves! How hardly would they refrain from idolizing such a person! And yet, how unprofitable to gain-sayers! For if they hear not Moses and the prophets, Christ and his Apostles, neither would they be persuaded, though one rose from the dead.

Q. Suppose one had attained to this, would you advise him to speak of it?—*A.* Not to them who know not God. It would only provoke them to contradict and blaspheme: nor to any without some particular reason, without some particular good in view. And then they should have an especial care, to avoid all appearance of boasting; and to speak more loudly and convincingly by their lives, than they can do by their tongues.

Q. Is it a sin not to believe those who say they have attained?—*A.* By no means, even though they said true. We ought not hastily to believe, but to suspend our judgment, till we have full and strong proof.

Q. But are we not apt to have a secret distaste to any who say they are saved from all sin?—*A.* It is very possible we may; and that on several grounds: partly from a concern for the honour of God, and the good of souls, who may be hurt, yea, or turned out of the way, if these are not what they profess. Partly from a kind of implicit envy at those who

speak of higher attainments than our own: and partly from our slowness and unreadiness of heart, to believe the works of God.

Q. Does not the harshly preaching perfection tend to bring believers into a kind of bondage, or slavish fear?—*A.* It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy and desire.

Q. Why may we not continue in the joy of faith, even till we are made perfect?—*A.* Why indeed. Since holy grief does not quench this joy. Since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. Do we not discourage believers from rejoicing evermore?—*A.* We ought not so to do. Let them all their life long, rejoice unto God, so it be with reverence. And even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God) but at that lightness or pride, that the evil may cease and the good remain.

Q. Ought we to be anxiously careful about perfection, least we should die before we have attained it?—*A.* In no wise. We ought to be thus *careful for nothing*, neither spiritual nor temporal.

Q. But ought we not to be *troubled*, on account of the sinful nature which still remains in us—*A.* It is good for us to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us, the more earnestly to turn unto Christ every moment, and to draw light, and life, and strength from him, that we may go on, conquering and to conquer. And therefore when the sense of our sin most abounds, the sense of his love should much more abound.

Q. Will our joy or our trouble increase, as we grow in grace?—*A.* Perhaps both. But without doubt our joy in the Lord will increase as our *love* increases.

Q. Is not the teaching believers to be continually poring upon their inbred sin, the ready way to make them forget that they were purged from their former sins?—*A.* We find by experience it is. Or to make them under-value, and account it a little thing. Whereas indeed (though there are still greater gifts behind) this is inexpressibly great and glorious.

At this Meeting the minutes of the former Conferences respecting doctrines, together with these now agreed to, were first collected together and printed. Since that time this has often been done; and, as it is natural to expect, with considerable additions and explanations.

In the next month, Mr. Wesley wrote the following letter to his brother. I insert it because it shews that he had thought more deeply respecting the nature of *Justifying Faith* after the last Conference. He was afterwards more accurate on that head, and spoke of it agreeably to the sentiments expressed in this letter.

"*Dear Brother,*

"Yesterday I was thinking on a *desideratum* among us, a *Genesis problematica* on justifying faith. A skeleton of it (which you may fill up, or any one that has leisure) I have roughly set down.

"Is justifying faith, *a sense of pardon? Negatur,*" (It is denied.)

"I. Every one is deeply concerned to understand this question well: but Preachers most of all: least they should either make them sad whom God hath not made sad; or, encourage them to say, peace, where there is no peace. Some years ago we heard nothing of justifying faith, or a sense of pardon: so that when we did hear of them, the theme was quite new to us; and we might easily, especially in the heat and hurry of controversy, lean too much either to the one hand or to the other.

"II. By justifying faith I mean, that faith, which

whosoever hath it not, is under the *wrath* and the *curse* of God. By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven. I allow, 1. That there is such an explicit assurance. 2. That it is the *common* privilege of *real* Christians. 3. That it is the *proper Christian faith*, which purifieth the heart, and overcometh the world. But I cannot allow, that justifying faith is such an assurance, or necessarily connected therewith.

"III. Because, if justifying faith *necessarily* implies such an explicit assurance of pardon, then every one who has it not, and every one so long as he has it not, is under the *wrath* and under the *curse* of God. But this is a supposition contrary to scripture, as well as to experience. Contrary to, *Isa.* 1. 10. *Who is among you, that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Contrary to *Acts* x. 34. *Of a truth I perceive, that God is no respecter of persons, but in every nation, he that feareth Him, and worketh righteousness is accepted with Him.*

"Contrary to experience: for I. R. &c. had peace with God, no fear, no doubt, before they had *that sense of pardon*. And so have I frequently had. Again, the assertion, that justifying faith is a sense of pardon, is contrary to *reason:* it is flatly *absurd*. For how can *a sense of our having received pardon*, be the *condition* of our receiving it!

"IV. If you object, 1. 'I. T. St. Paul &c. had this sense:' I grant they had; but they were justified before they had it. 2. 'We know fifteen hundred persons who have this assurance.' Perhaps so: but this does not prove, they were not justified till they received it. 3. 'We have been exceedingly blessed in preaching this doctrine.' We have been blessed in preaching the great truths of the gospel: although we tacked to them, in the simplicity of our hearts, a proposition which was not true. 4. 'But does not our church give this account of justifying faith?' I

am sure she does of *saving* or *Christian* faith: I think she does of justifying faith too. But to the law and to the testimony. All men may err: but the word of the Lord shall stand for ever."

Mr. Wesley remained firm in the sentiments here expressed; but he always declared, that the *proper Christian Faith* was accompanied with an assurance of God's pardoning love, and that none should rest short of it.

In the year, 1747 Mr. *Thomas Williams*, one of the Preachers, visited Dublin, and preached in the streets. He sent an account of his success to Mr. Wesley, who landed there on the 4th day of August following. From that time till his death, he visited that city once in every two or three years, and generally took a *tour* through the whole kingdom. He also sent over Preachers, who were, at length, instrumental in planting Methodism in every county in Ireland.

1748. At this time abundance of objections were made against the lawfulness and expediency of Lay Preaching. No impartial man could deny but the Preachers spoke well, and reclaimed sinners. While Mr. Wesley was in Ireland on his second visit there, he was addressed by Archdeacon Fluery on that head, to whom he returned the following answer, which had a great tendency to silence the objectors.

Tullamore, May 4, 1748.

"*Rev. Sir*,

"I HAVE at present neither leisure nor inclination to enter into a formal controversy: but you will give me leave, just to offer a few loose hints, relating to the subject of last night's conversation.

"1. Seeing life and health are things of so great importance, it is, without question, highly expedient, that physicians should have all possible advantages of learning and education.

" 2. That trial should be made of them by competent judges, before they practise publickly.

" 3. That after such trial, they be authorized to practise by those who are empowered to convey that authority.

" 4. And that while they are preserving the lives of others, they should have what is sufficient to sustain their own.

" 5. But supposing a gentleman bred at the University of *Dublin*, with all the advantages of education: after he has undergone all the usual trials, and then been regularly authorized to practise.

" 6. Suppose, I say, this physician settles at—— for some years, and yet makes no cures at all: but after trying his skill on five hundred persons, cannot shew that he has healed one; many of his patients dying under his hands, and the rest remaining just as they were before he came.

" 7. Will you condemn a man, who having some little skill in physic, and a tender compassion for those who are sick or dying all around him, cures many of those, without fee or reward, whom the doctor could not cure?

" 8. At least, *did* not (which is the same thing as to the case in hand) were it only for this reason, because he did not go to them, and they would not come to him.

" 9. Will you condemn him, because he has not learning? Or has not had an university education? What then? he cures those whom the man of learning and education cannot cure.

" 10. Will you object, that he is no physican, nor has any authority to practise? I cannot come into your opinion. I think, he is a physician who heals; *Medicus est qui medetur:* and that every man has authority to save the life of a dying man.

" But if you only mean, he has no authority to take fees, I contend not: for he takes none at all.

" 11. Nay, and I am afraid it will hold, on the other hand, *Medicus non est qui non medetur:* I

am afraid, if we use propriety of speech, he is no physician who works no cure.

" 12. " O, but he has taken his degree of doctor of physic, and therefore has authority." Authority to do what? " Why, to heal all the sick that will employ him." But (to wave the case of those who will not employ him: and would you have even their lives thrown away?) he does not heal those that do employ him. He that was sick before, is sick still; or else he is gone hence, and is no more seen. Therefore his authority it not worth a rush; for it serves not the end for which it was given.

" 13. And surely he has no authority to kill them, by hindering another from saving their lives!

" 14. If he either attempts or desires to hinder him, if he condemns or dislikes him for it, it is plain to all thinking men, he regards his own fees, more than the lives of his patients.

" II. Now to apply. Seeing life everlasting and holiness, or health of soul, are things of so great importance, it is highly expedient, that ministers, being physicians of the soul, should have all advantages of education and learning.

" 2. That full trial should be made of them, in all respects, and that by the most competent judges, before they enter on the public exercise of their office, the saving souls from death.

" 3. That after such trial, they be authorized to exercise that office, by those who are impowered to convey that authority: (I believe bishops are impowered to do this, and have been so, from the apostolic age.)

" 4. And that those whose souls they save, ought in the mean time to provide them what is needful for the body.

" 5. But suppose a gentleman bred at the university in *Dublin*, with all the advantages of education; after he has undergone the usual trials, and been regularly authorized to save souls from death:

" 6. Suppose, I say, this minister settles at ——for

some years, and yet saves no soul at all; saves no sinners from their sins; but after he has preached all this time to five or six hundred persons, cannot shew, that he has converted one from the error of his ways. Many of his parishioners dying as they lived, and the rest remaining just as they were before he came.

"7. Will you condemn a man, who having compassion on dying souls, and some knowledge of the Gospel of Christ, without any temporal reward, saves many from their sins, whom the Minister could not save.

"8. At least *did* not: nor ever was likely to do it, for he did not go to them, and they would not come to him.

"9. Will you condemn such a preacher, because he has not learning? Or has not had an university education? What then? He saves those sinners from their sins, whom the man of learning and education cannot save.

"10. Will you object, "But he is no Minister, nor has any authority to save souls? I must beg leave to dissent from you in this. I think, he is a true, evangelical Minister, *diakonos*, servant of Christ and his Church, who *átos diakonos*, so Ministers, as to save souls from death, to reclaim sinners from their sins; and that every Christian, if he is able to do it, has authority to save a dying soul. But if you only mean, he has no authority to take tythes, I grant it. He takes none. As he has freely received, so he freely gives.

"11. But to carry the matter a little farther, I am afraid, it will hold on the other hand, with regard to the soul as well as the body, *Medicus non est qui non medetur*. I am afraid, reasonable men will be much inclined to think, he that saves no souls is no Minister of Christ.

"12. "O, but he is ordained, and therefore has authority." Authority to do what? To save all the souls that will put themselves under his care. True;

but (to wave the case of them that will not. And would you desire that even those should perish?) he does not, in fact, save them that are under his care. Therefore, what end does his authority serve? He that was a drunkard, is a drunkard still. The same is true of the sabbath-breaker, the thief, the common swearer. This is the best of the case: for many have died in their iniquity, and their blood will God require at the watchman's hand.

"13. For surely he has no authority to murder souls: either by his neglect, by his smooth if not false doctrine, or by hindering another from plucking them out of the fire, and bringing them to life everlasting.

"14. If he either attempts or desires to hinder him, if he condemns or is displeased with him for it, how great reason is there to fear, that he regards his own profit, more than the salvation of souls?

I am, Rev. Sir.

Your affectionate brother,

JOHN WESLEY."

In this defence of Lay Preachers, three things are observable. 1. The Preacher should be wise in spiritual things. 2. His usefulness in turning sinners from the error of their ways should be apparent. 3. If such persons give themselves wholly to the work, and need support, they have a right to claim it, from those to whom they minister. Those who answer the above description are undoubtedly authorized by God to preach the Gospel, and will be certainly received by God's people. But if they do not answer it, they have no authority from God, nor should they have any from man, to preach in Christ's name.

CHAPTER THE THIRD.

From the Conference in 1748, *to that in London in* 1763.

JUNE 22, 1748, The fifth Conference was held in Bristol. Seventeen Preachers were present, among whom was Mr. Philip Gibbs, late Baptist Minister of Plymouth, who at that time was stationed on one of our Circuits. From this time till the Conference in 1763, the minutes were not published. It does not appear from the *Journals*, that there was a set time fixed for holding a Conference every year during this period; though in some years there were two Conferences. Mr. Wesley, it seems, directed the Preachers where they should labour, by letter, and conferred with those whom he could collect in his journeys; by which means the circuits were supplied with Preachers, and the rules of the Society enforced.

At this time Kingswood School was opened, near Bristol, for the education of the Preachers children. There had been one erected there before for the children of the Colliers. For many years several of the Methodists sent their children to be educated there. It is now used wholly for the education of the Travelling Preachers children. Mr. Wesley thus speaks of it:

"Friday, June 24, 1748, being the day, we had appointed for opening the School at Kingswood, I preached on—"Train up a child in the way he should go, and when he is old he will not depart from it," *Prov.* xxii. 6. My brother and I then administered the Lord's-supper to many who came

from far. We then agreed on the general rules of the School, which we published soon after."

From this time a public collection has been made through all the Societies once in every year, for Kingswood School. In order to encourage the people to contribute to its support, Mr. Wesley in the year 1756, asked the Conference, "What can be done to make the Methodists more sensible of the excellency of Kingswood School?"

The answer agreed upon is published in the account of the School at the end of this volume. The people were well pleased with it, for since that time they have liberally supported it.

1749. This year Mr. Wesley began to compile the Christian Library, and compleated it in fifty volumes duodecimo. He published it under the following title, "A Christian Library: consisting of Extracts from, and Abridgments of, the choicest pieces of Practical Divinity; which have been published in the English Tongue." It is a very useful work, but the expence was too great for a poor people, therefore it is not much known among the Methodists. Mr. Wesley remarked concerning it in the year 1752, "It cost me two hundred pounds: perhaps the next generation may know its worth."

August 20, 1749. The sixth Conference was held at London.

In the latter end of this year, Mr. Hopper commenced an Itinerant Preacher. In the former year, (1748) while he lived at Hindley-Hill, in Allendale, in the North of England, his labours were very useful. He formed Societies at Westallen, Alesden, Ninthead, and Waredale. He tells us in his "Memoirs," *Arminian Mag. vol.* iv. *page* 30, "There was then no provision made for Preachers, or Preachers wives: nor any funds amongst the Methodists. He that had a staff might take it, go without it, or stay at home," if he did not chuse to trust God in this way. The Societies at that time pro-

vided the preachers with those things which were necessary without any fixed allowance.

1750. In February of this year, the great persecution began in Cork. The mob was headed by *Nicholas Butler*, a *ballad-singer*, and committed great outrages. *Butler* was secretly encouraged by some of the Magistrates, for the grand jury in the spring following, "presented Charles Wesley, Thomas Williams, Robert Swindels, Jonathan Reeves, Samuel Larwood, Joseph Cownley, John Haughton, James Wheatley, Charles Skelton, William Tucker, and Daniel Sullivan, as persons of ill fame, vagabonds, and common disturbers of his Majesty's peace; and praying that they might be transported! These were all Preachers, except the last, who was a respectable citizen. His crime was, that he received the Preachers into his house. Mr. Wesley observed ironically, "This memorable presentment is worthy to be preserved in the annals of Ireland, to all succeeding generations," These good men were all liberated in the most honourable manner, at the following Assizes; and the Preachers have ever since been treated with peculiar respect in the city of Cork.

March 8, 1750, The seventh Conference was held in Bristol. Mr. Wesley only says concerning it, "I desired all the Preachers that were in Bristol, to meet me at four in the afternoon; and so every day while I was in town."

In the month of July, in this year, *Thomas Walsh* began to preach at Shronill, within fifteen miles of the city of Limerick, in Ireland: being advised to it by Mr. Wesley. He was one of the most useful and laborious of the Methodist Preachers, during the short time he lived, which was only about eight years after he began to travel. He died the 8th day of April, 1759, in the twenty-eighth year of his age, greatly lamented by all that knew him. His life was afterwards published by Mr.

James Morgan, and is greatly esteemed by the people.

The following is Mr. Wesley's character of Thomas Walsh. "That blessed man sometimes preached in Irish, mostly in English; and wherever he preached, whether in English or Irish, the word was sharper than a two-edged sword. So that I do not remember ever to have known any Preacher, who, in so few years as he remained upon earth, was an instrument of converting so many sinners from the error of their ways." "By violent straining of his voice, he contracted a true, pulmonary consumption, which carried him off. O what a man, to be snatched away in the strength of his years! Surely thy *judgments are a great deep!*"

He was so thoroughly acquainted with the Bible, that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place. Such a master of Biblic knowledge I never knew before, and never expect to see again."

Aug. 25, Mr. John Jane, one of the Preachers, died at Epworth in Lincolnshire. His last words were, "I find the love of God in Christ Jesus." All his clothes, linen, and woollen; stockings, hat and wig, were not sufficient to answer his funeral expences, which amounted to one pound seventeen shillings and three pence. All the money he had was, one shilling and four pence. Upon this Mr. Wesley observes, "It was enough for any unmarried Preacher of the Gospel to leave to his executors."

March 11, 1751, The eighth Conference began in Bristol. Mr. Wesley remarks on this occasion, "Many of our Preachers came from various parts.

My spirit was much bowed down among them, fearing some of them were perverted from the simplicity of the Gospel. But I was revived at the sight of John Haime, John Nelson, and those who came with them in the evening; knowing they held the truth as it is in Jesus, and did not hold it in unrighteousness." He was however pleasingly disappointed, as those were also who had suggested these fears to him. "*Monday*, says he, our Conference began, and the more we conversed, the more brotherly love increased. The same spirit we found on *Tuesday* and *Wednesday*. I expected to have heard many objections to our first doctrines. But none appeared to have any: we seemed to be all of one mind as well as one heart." Mr. Wesley from this time was not so ready to believe such reports. This will appear in the sequel of this History.

In April of this year, Mr. Wesley visited Scotland, accompanied by Mr. *Christopher Hopper*. This was the beginning of Methodism in Scotland. He observes, "We met with greater success than we expected." It has not prospered much in that country. One great design in sending Preachers thither is, to make a stand against the overflowing of Arianism and Socianism in that kingdom.

A second Conference was held this year. Mr. Wesley speaks thus of it. 1751. Wednesday May 15th. "We had a little Conference at Leeds with about thirty Preachers. I particularly enquired concerning their grace, and fruit; and found reason to doubt of one only." This was the first meeting of the kind held in that town.

On the 25th of June, *James Wheatley*, one of the Preachers, who had grievously sinned, was expelled from the Connexion: this was the first instance of that kind. Mr. Wesley and his brother expelled him by giving him the following note, dated on this day, and which they afterwards found it necessary to make public.

"Because you have wrought folly in Israel, grieved the Holy Spirit of God, betrayed your own soul into temptation and sin, and the souls of many others, whom you ought, even at the peril of your own life, to have guarded against all sin; because you have given occasion to the enemies of God, whenever they shall know these things, to blaspheme the ways and truth of God.—We can in no wise receive you as a fellow-labourer, till we see clear proofs of your real and deep repentance. Of this you have given us no proof yet. You have not so much as named one single person, in all England or Ireland, with whom you have behaved ill, except those we knew before.

"The least and lowest proof of such repentance which we can receive is this. That till our next Conference, (which we hope will be in October) you abstain both from Preaching and practising Physic. If you do not, we are clear; we cannot answer for the consequence.

JOHN WESLEY.
CHARLES WESLEY."

In this same year, the disputes began in the connexion respecting our union with the Church of England. They seem to have been owing to the following causes:—1. Many dissenters had been converted to God by the preaching of the Methodists. They joined the Society, and some of them were made *Leaders*, and also became *Preachers*. These, though men of real piety, retained something of their old prejudices against National Church establishments. 2. Some who were originally Church-people, changed their sentiments, on account of the illiberal treatment they met with from some of the *Clergy* of the established church, and also from the want of piety among the people. 3. Some of the Preachers also were rather intemperate in their zeal in pointing out the crimes of wicked ministers. The disputes arising from these

things caused uneasiness to the Societies while Mr. Wesley lived, but it greatly increased in the first four years after his death: and hence a more liberal plan became absolutely necessary.

December 26, Mr. John Bennet, who had joined Mr. Wesley in the year 1743, and had been very useful in Derbyshire, Cheshire, and Lancashire, at length separated. He made the breach, on this day, in Bolton-la-moors. He called Mr. Wesley a Pope, and charged him with preaching Popery! and also with denying the perseverance of the saints, and teaching sinless perfection! The first two charges were totally false. The two latter misrepresented. Mr. Wesley taught that a believer might, though he need not, fall from grace: he never used the term *sinless* perfection; but he exhorted believers to love God with all their heart, which he termed *Christian perfection*. Mr. Bennet's words made a noise for a few years, and disturbed the Societies where he was most popular. Then the storm blew over; the Lord supported Mr. Wesley, and the Methodists recovered more than they had lost.

October 16, 1752, the ninth Conference was held in Bristol. At this time it was agreed that the Preachers should receive a stipend of twelve pounds per annum, in order to provide themselves with necessaries. Before this period the Stewards of each Society supplied the Preachers with what they wanted, so that they received no money except what was voluntary from Individuals, and a little from the Stewards to pay their travelling expences. The consequence was, some popular Preachers had abundance, while others were comparatively destitute. By this regulation the evil was remedied. But it was some years before this rule was universally adopted. In the year 1762 there was no such allowance in the York Circuit. In the year 1764, in the Norwich Circuit the practice was to divide

the Love-feast money among the Preachers, which was very little indeed. And in the year 1765, a deputation from the York Circuit attended at Manchester in order to plead against the *large* sum of twelve pounds a year; but they were over-ruled, and it was finally and universally established. At the Conference in 1800, it was increased again, as appears by the following minute; "We recommend it to every Quarterly Meeting, where it is not done, to raise the Preachers stipend to four pounds a quarter."

May 22, 1753, The tenth Conference began in Leeds. Mr. Wesley's account of it is, "Most of our Preachers met, and we conversed freely together, morning and afternoon, to the end of the week; when our Conference ended with the same blessing as it began. God giving us all to be not only of one heart, but of one judgment."

May 22, 1754, The eleventh Conference began in London. Mr. Wesley says of it, "The spirit of peace and love was in the midst of us. Before we parted, we all willingly signed an agreement, not to act independently of each other; so that the breach lately made, has only united us more closely together than ever." The breach alluded to was, Samuel Larwood, Jonathan Reeves, John Whitworth, Charles Skelton, and John Edwards left the Itinerant plan, and got independant congregations for themselves in different parts of England. They were eminent men in the connexion at this time, and probably would not have ceased to travel if there had been a provision for their wives and children.

This was the first time that the Preachers confirmed their love to each other by signing their names to their resolutions. This measure has been often recurred to since that time, and it has been productive of the happiest effects.

May 6, 1755, The twelfth Conference began in Leeds. "The point, says Mr. Wesley, on which we desired all the preachers to speak their minds at large was, whether we ought to separate from the Church? Whatever was advanced on the one side or the other was seriously and calmly considered: and on the third day we were all fully agreed in that general conclusion, "That whether it was *lawful* or not, it was no ways *expedient*."

In the month of August, in this year, the renewing of the Covenant, which is now generally practised in all the larger Societies, on the last night of the old, or the first Sunday of the new year, was begun by Mr. Wesley in London. After reciting the tenor of the Covenant, in the words of that blessed man, *Richard Allen*, the people stand up, or lift up their right hand in token of assent. It is generally a very solemn season, and productive of blessed effects.

Mr. Wesleys says, "Wednesday, August 6. I mentioned to the congregation another means of increasing serious religion, which had been frequently practised by our forefathers, and attended with eminent blessing; namely, the joining in a covenant to serve God, with all our soul. I explained this for several mornings following; and on Friday, many of us kept a fast unto the Lord, beseeching him to give us wisdom and strength, to promise unto the Lord our God and keep it." The fast preceding this mean of grace, and the Sacrament following it, made it altogether a very solemn season. As God is ever the same, delighting in the happiness of his creatures, whenever they approach him in this manner he will bless them.

August 26, 1756. The thirteenth Conference was held in Bristol. Mr. Wesley's account of it is, "About fifty of us being met, the rules of the Society were read over, and carefully considered one by one. But we did not find any that could be spared.

So we all agreed, to abide by them all and to recommend them with our might.

" We then largely considered the necessity of keeping in the Church, and using the Clergy with tenderness. And there was no dissenting voice. God gave us all to be of one mind, and of one judgment.

" The rules of the Bands were read and considered, one by one: which after some verbal alterations, we all agreed to observe and enforce.

" The rules of Kingswood school were also read and considered, one by one. And we were all convinced they were agreeable to scripture and reason. In consequence of which, it was agreed, 1. That a short account of the design and present state of the school be read by every Assistant in every Society. 2. That a subscription for it be begun in every place, and (if need be) a collection made every year.

" My brother and I closed the Conference by a solemn declaration of our purpose, never to separate from the Church. And all our brethren concurred therein."

The good produced by thus leading the Preachers to consider their first principles, made Mr. Wesley often do the same while he lived.

It is probable this was the time that Mr. Wesley wrote and published his twelve reasons against separating from the Church of England; for in the year 1758, we find Mr. Charles Wesley adding his testimony to them; only with regard to the *first* reason, He believed it neither *lawful* nor expedient for *him* to separate from it. This declaration is now added to the tract itself.

The following is Mr. Wesley's account of Mr. Fletcher's joining him as a fellow labourer. " March 13th, 1757, finding myself weak at Snows-fields, I prayed that God, if he saw good, would send me help at the chapel. He did so. As soon as I had done preaching, Mr. Fletcher came, who had just then been ordained Priest, and hastened to the Cha-

pel, on purpose to assist me, as he supposed me to be alone. How wonderful are the ways of God! When my bodily strength failed, and no clergyman in England was able and willing to assist me, he sent me help from the mountains of Switzerland! And a help-meet for me in every respect! Where could I have found such another!"

1757. Mr. Wesley observes, that on May 21, in this year, "being at *Keighly*, in Yorkshire, I had a little Conference with our Preachers;" but this did not prevent the regular Meeting. Accordingly we find, that on August 4, the fourteenth Conference began in London. Mr. Wesley's account of it is, "From the first hour to the last, there was no jarring string, but all was harmony and love!"

In the month of August, in this year, Mr. Alexander Mather was received as a Travelling Preacher. In his Memoirs, published in the *Arm. Mag. vol.* iii. *page* 149, "He says, It was agreed that I should travel, and that my wife should have the fixed allowance of four shillings per week, paid her by the Stewards of the London Society, Mess. Brott's and Hobbins. This was the beginning of the settlement for Preacher's Wives, which (with the addition of forty shillings a year) continues to this day." Mr. Mather was the first married Preacher taken into the connexion, and his wife was the first provided for by a fixt sum of money paid her by the Methodists. He died at York, August, 22, 1800, after having travelled forty three years. He had been from the first day until his death, a very laborious and useful Preacher. Before the time of his admission the preachers wives and families were very badly provided for: sometimes the Stewards attended to their wants, and at other times overlooked them. At all times their provision was precarious.

August 10, 1758, The fifteenth Conference was held in Bristol. Mr. Wesley says of it, "It began and ended in perfect harmony."

August 8, 1759, The sixteenth Conference began in London. Mr. Wesley observes concerning it, "Our time was almost entirely employed in examining whether the spirit and lives of our Preachers were suitable to their profession? Great was the unanimity and love that reigned among us. And if there were any who hoped or feared the contrary, they were happily disappointed."

From this time the Moral, Religious, and Ministerial characters of the Preachers have been strictly examined at the Conference in every year .The punishments inflicted on an offending brother are, 1. A rebuke from the President before the whole Conference. 2. The being put back on trial. 3 .Suspension for a year. 4. Expulsion from the body .These punishments are inflicted according to the nature of the offence.

August 29, 1760, The seventeeth Conference was held in Bristol. Mr. Wesley had been detained in Ireland by contrary winds. When he got to Bristol he observes, "I spent the two following days with the Preachers, who had been waiting for me all the week; and their love and unanimity was such as soon made me forget all my labour." This circumstance clearly shews there could be no Methodist Conference while Mr. Wesley lived unless he were present, or had appointed the person who held it.

In this year a great revival of religion took place among the Methodists. Many persons, men and women, professed to be cleansed from all unrighteousness and made perfect in love, in a moment; often while hearing the word, but more frequently while at prayer, or while others were praying for them. Mr. Wesley thus speaks of it, "Here began that glorious work of sanctification, which had been nearly at a stand for twenty years. From time to time it spread, first through various parts of Yorkshire, afterwards in London, then through most parts of England, next to Dublin, Limerick, and

through all the south and west of Ireland. And wherever the work of sanctification increased, the whole work of God increased in all its branches. Many were convinced of sin, many justified, and many backsliders healed." It continued to increase for some years. When satan could not *hinder*, he strove to *disgrace* it; for a spirit of Enthusiasm got into the London Society, and especially among those who were most zealous in this work. It manifested itself, 1. In trusting to their own feelings and impressions, more than to the word of God. 2. In using irreverent and improper expressions in prayer. 3. In pretending to the Gift of the discernment of Spirits, and Prophesying, *i. e.* foretelling things to come. And, 4. In condemning those who disapproved of their conduct, as being *blind*, *dead*, and *persecutors*. These things disturbed the Connexion for some time, and ended in the separation of Mr. Maxfield, (the first Itinerant Preacher that was employed by Mr. Wesley,) and George Bell, the two chiefs of these Zealots, from Mr. Wesley. They drew after them a considerable number of those who approved of their extravagant conduct.

There were several divisions of this kind during the long period of Mr. Wesley's life, but none of them were so considerable as to shake the stability of the Connexion. Established Christians know, that such things were in the purest days of the Church, and that in the present condition of mankind, they cannot be wholly prevented.

September 1, 1761. The eighteenth Conference was held in London. At this time, Mr. Wesley observes, "The work of God was swiftly encreasing. Meantime the enemy was not wanting in his endeavours to sow *tares* among the good seed. I saw this clearly, but durst not use violence, lest in plucking up the *tares*, I should root up the *wheat* also." He continues, "Tuesday, September 1, our Confe-

rence began, and ended on Saturday. I strove to guard both Preachers and people, from running into extremes on the one hand or the other." These extremes were, 1, Despising this work altogether, on account of the extravagancies of some who were engaged in it. 2. Justifying all those extravagancies, as if they were essential to it. Mr. Wesley ever observed the sober path of Scripture and reason.

August 9, 1762. The nineteenth Conference was held in Leeds. Mr. Wesley's account of it is, "Our Conference began on Tuesday morning. And we had great reason to praise God for his gracious presence, from the beginning to the end."

Nov. 1. in this year, Mr. Wesley wrote his earnest letter to Mr. Maxfield, who was at the head of the ungovernable party in London. It begins his thirteenth Journal. The following sentence shews his sentiments respecting *Separation*. "I disapprove, in one word, your *divisive* spirit. Indeed I do not believe, that any of you either design or desire a separation. But you do not enough *fear*, *abhor* and *detest* it; shuddering at the very thought. And all the preceding tempers tend to it, and gradually prepare you for it. Observe, I tell you before! God grant you may immediately and affectionately take the warning." But he did not take it, so the separation took place, as is before related.

In the following October, Mr. Wesley observes, "Being at Bristol, one who had adorned the Gospel in life and death, having desired that I should preach her funeral sermon, I went with a few friends to the house, *and sang before the body to the room.* I did this the rather, to shew my approbation of that solemn custom, and to encourage others to follow it." This custom is still in some degree attended to, but it is rather losing ground.

At the close of this year, Mr. Wesley observes, "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come. But I doubt not, it will. And you will then hear of per-

sons sanctified, as frequently as you do now of persons justified." "Any unprejudiced person who has read the accounts in my Journals may observe, that it was now fully come. He frequently noted the work at this time, as being what St. Paul calls, *the Perfecting of the Saints.*"

The success which attended Fasting and Prayer is thus noticed by Mr. Wesley. "At this Conference in 1762, Samuel Meggot (now with God) was sent into the Barnard Castle Circuit, the people were exceeding lifeless: he observing this, advised the Society in Barnard Castle to observe every Friday as a day of Fasting and Prayer. The very first Friday they met together, God broke in upon them in a marvellous manner. The neighbouring Societies heard of this, agreed to follow the same rule, and soon experienced the same blessing." Mr. Wesley says, Is not the neglect of this plain duty, (I mean Fasting, ranked by our Lord with Thanksgiving and Prayer) one general occasion of deadness among Christians? Can any one willingly neglect it and be guiltless?

In the beginning of the year 1763, A Greek Bishop visited London. Mr. Wesley made enquiry concerning the reality of his office, and was fully satisfied that he was a true Bishop. 1. By Doctor John Jones, who wrote to the Patriarch of *Smyrna* on the subject. He gave it under his hand, that *Erasmus* (that was the Bishop's name) was Bishop of *Arcadia* in *Crete*. 2. He was identified by the testimony of several gentlemen, who had seen him in *Turkey*. Mr. Wesley then applied to him to ordain Dr. Jones, in order to assist him in administering the Lord's Supper to his Societies, which he did. The Rev. Augustus Toplady took offence at this, and published his objections, saying, "he could only be a Minister of the *Greek* church, which could give him no legal right to act as a Minister of the Church of *England*." Mr.

Thomas Olivers answered Mr. Toplady in a publication by consent of Mr. Wesley. He said, "1. The Doctor did not *officiate as* a clergyman of the church of England, but as an assistant to Mr. Wesley, in preaching, and administering the Lord's Supper in his Societies. 2. Whoever is episcopally ordained, is a Minister of the Church universal, and as such has a right to officiate in any part of the globe. 3. This all Episcopalians, who understand their own doctrines know; hence it is that the Church of *England* frequently employs, without re-ordination, priests ordained even by *Popish* Bishops. 4. Any Bishop in England will acknowledge the validity of the ordination of a Popish Priest by a Popish Bishop."

Mr. Toplady farther asked Mr. Wesley, in the publication alluded to, "Did you, or did you not *strongly press* this supposed Greek Bishop to consecrate you a Bishop at large? Mr. Olivers answered, *No.* But suppose he had? Where would have been the blame? Mr. Wesley was connected with a number of persons, who have given every proof which the nature of the thing allows, that they have an *inward call* to preach the Gospel. Both he, and they would be glad if they had an *outward call* too. But no Bishop in England would give it them. What wonder then, if he was to endeavour to procure it by any other innocent means." Two things we learn from this anecdote. 1. That Mr. Wesley thought no person should administer the ordinances of God without ordination. 2. That even then he began to feel the necessity of having some of the Preachers ordained in order to qualify them for that work. It will appear from this History, that he afterwards saw it right to ordain some of his Preachers himself.

Some others of his Preachers, travelling and local, got *Erasmus* to ordain them. This displeased Mr. Wesley very much; and those of them who would not lay aside acting as clergymen independant of

him were excluded from the connection. Mr. Charles Wesley would not let Doctor Jones assist him in administering the Lord's Supper, so that the end Mr. Wesley had in view in getting him ordained, failed through the opposition he met with from his brother.

CHAPTER THE FOURTH.

From the Conference in 1763, *to that in* 1765.

THE twentieth Conference was held in London, July 19th, 1763, and ended the 23d. All the Minutes of the former Conferences, respecting discipline, were now, for the first time published. As they afford proper materials for this history, I shall extract the greater part of them. Mr. Wesley's account of this Conference, which sat only five days, and yet transacted so much business (a strong proof of their attention and expedition!) is, "It was a great blessing that we had peace among ourselves, while so many were making themselves ready for battle. This alludes to the recent separation, (which took place in the London Society) of which Mr. *Maxfield* was the Leader.

MINUTES OF THE CONFERENCE HELD IN LONDON, 1763.

Q. Can there be any such thing as a general union of our Societies throughout England?—*A.* A proposal for this was made some time since. The substance of it is this. "May not all the Societies in England be considered as one Body, united by one

Spirit? May not that in London, the Mother Society, consult for the good of all the Societies? May not the Stewards of that Society answer letters from all parts: and give advice, at least in temporals?

Q. But how can the state of all the Societies be known to the Stewards of London?—*A.* Very easily by means of the Assistants.

Q. Who is the Assistant?—*A.* That Preacher in each circuit who is appointed from time to time to take charge of the Societies and the other Preachers therein.

Mr. Wesley appointed these to *assist* him in the government of the Societies. He described how they should be qualified for their office, and what were their peculiar duties. They were first called Superintendants; and since Mr. Wesley's death, as the office is no longer a *relative* one, this name has been restored. It resembles that of Pastor, Elder, or Bishop in the Primitive Church, with this difference, the Primitive Bishops held their office for life, unless excommunicated; not so the Methodist Superintendants, being Itinerants they are often changed. The union of the Methodists is one of the chief causes of their increase; but Mr. Wesley soon found that this could not be effected by the Stewards, who attend only to the temporal affairs of their respective Societies. But by the efforts of the Itinerant Preachers it was soon accomplished.

The qualifications of an Assistant as laid down by Mr. Wesley are, "1. Walking closely with God, and having his work greatly at heart. 2. Understanding and loving discipline, the Methodist discipline in particular. 3. Loving the Church of England, and resolving never to separate from it."

The business of an Assistant is, 1. "To see that the other Preachers behave well, and want nothing. 2. To visit the Classes quarterly in each place, regulating the Bands, and delivering new Tickets.

3. To keep watch nights and Love feasts. 4. To take in, or put out of the Bands, or Society. 5. To hold quarterly meetings, and therein diligently to enquire both into the spiritual and temporal state of each Society. 6. To take care that every Society be duly supplied with books, and that the money for them be constantly returned. 7. To send from every quarterly meeting a circumstantial account to London of every remarkable conversion, and of every one who dies in the triumph of faith. 8. To take exact lists of the Societies every *Easter*, and bring them to the next Conference. 9. To meet the married men, the married women, the single men, and the single women, in the large Societies, once a quarter. 10. To see that every Society have a private room, and a set of the *Library* for the Helper. 11. To write an account to Mr. Wesley of all the defects of the Helpers, which they themselves cannot cure. 12. To travel with Mr. Wesley, if required, once a year, through the Societies in his circuit."

Q. How shall we try those who think they are moved by the Holy Ghost, and called of God to preach?—*A.* Enquire 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts as well as grace for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching? As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as a sufficient proof, that he is moved thereto by the Holy Ghost.

Q. But how shall we know whether they concur

or no, in any particular person?—*A.* 1. If he is near us, we will talk with him on the preceding heads, and then hear him preach. 2. We will desire him to write down or relate his reasons, why he thinks he is called of God thereto. 3. We will examine those who seem to have been convinced of sin, or converted to God by his preaching. 4. If he is at a distance, we will desire the Assistant to do this: and to enquire what is the judgment of the Society in that place concerning him.

Q. What method may we use in receiving a new helper?—*A.* A proper time for doing this is at a Conference, after solemn fasting and prayer. We may then receive him as a probationer, by giving him the minutes of the Conference inscribed thus.

"To *A. B.*

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall be glad to receive you as a fellow labourer.

"Observe, you are not to ramble up and down, but to go where the Assistant directs, and there only.

"Let him then read and carefully weigh what is contained therein, and see whether he can agree to it or not. If he can, let him come to the next Conference, where after examination, fasting and prayer, he may be received into full connexion with us, by giving him the minutes inscribed thus:

"So long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow labourer."

Q. What can be done to prevent unqualified persons from preaching or exhorting?—*A.* 1. Let none exhort in any of our Societies, without a note of recommendation from the Assistant. 2. Let every exhorter see that this be renewed yearly. 3. Let every Assistant rigorously insist upon this.

The following are the twelve rules of an Helper, which were now agreed upon. These rules every

preacher must subscribe on his being admitted into full connexion: Some of them were drawn up by Mr. Wesley before there was any Conference.

" 1. Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary. 2. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking. 3. Converse sparingly and cautiously with women: particularly with young women. 4. Take no step towards marriage, without first consulting with your Brethren. 5. Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing: You know the judge is always supposed to be on the prisoners side. 6. Speak evil of no one: else your word especially, would eat as doth a canker: keep your thoughts within your own breast, till you come to the person concerned. 7. Tell every one what you think wrong in him, and that plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom. 8. Do not affect the gentleman. You have no more to do with this character, than with that of a dancing master: A Preacher of the Gospel is the servant of all. 9. Be ashamed of nothing but sin: not of fetching wood (if time permit) or drawing water: not of cleaning your own shoes, or your neighbours. 10. Be punctual. Do every thing exactly at the time: And in general, do not *mend* our rules, but keep them: not for wrath, but for conscience sake. 11. You have nothing to do, but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most. Observe, It is not your business, to preach so many times, and to take care of this or that Society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them

up in that Holiness, without which they cannot see the Lord. And remember! A Methodist Preacher is to mind every point, great and small, in the Methodist discipline. Therefore you will need all the sense you have: and to have all your wits about you. 12. Act in all things, not according to your own will, but as a son in the Gospel. As such it is your part to employ your time, in the manner which we direct: partly in preaching and visiting from house to house: partly in reading, meditation and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that *part* of the work which we advise at those *times* and *places* which we judge most for his glory."

The Conference never saw cause to alter or amend these rules, except in lengthening the time of probation from *one* year to *four*. This was done in the year 1784.

At this time all the Travelling Preachers were called *Helpers*, *i. e.* Helpers of Mr. Wesley; some as *Assistants* in *every* part of his office; and others as *Preachers*: and he considered them with himself, as extraordinary messengers, designed by the Lord to provoke others to jealousy. He considered them as *extraordinary*, because in general they were not educated for the office, but were mostly young men intended for trade. They had no thought of Preaching till they knew the Lord; but their labours were powerfully owned of God in the conversion of souls.

The following Questions, with the answers given to them, I think it proper to insert, because they shew the views of Mr. Wesley, and of the Preachers, and the principles on which they acted.

Q. What is the office of a Christian Minister?—*A.* To watch over souls, as he that must give an account.

Q. What does St. *James* mean by *respect of Persons*? *A.* The regarding one person more than

another, on account of some outward circumstance, particularly riches.

Q. Have we not fallen into this, 1. By spending more of our time with the rich than with the poor? 2. By not speaking so plain and home to them? And 3. By suffering them to be present at the Love Feasts without being in Society? *A.* These are palpable instances of respect of persons. We will endeaver to avoid them for the time to come."

Q. What may we reasonably believe to be God's design in raising up the Preachers called Methodists? —*A.* To reform the nation, particularly the Church, and to spread scriptural holiness through the land.

Q. Is it adviseable to preach in as many places as we can, without forming Societies?—*A.* By no means. We have made the trial in various places and that for a considerable time; and all the seed has fallen as by the way side. There is scarce any fruit of it remaining.

The following inconveniencies attend it:—1. Where there is no Society, the Preachers cannot give proper instructions and exhortations to those that are convinced of sin. 2. The people cannot watch over one another in love: nor can believers bear one anothers burdens, nor build up each other in faith and holiness.

Q. Where should we endeavour to preach most? —*A.* 1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit.

Q. How often should our Helpers preach?—*A.* Not more than twice a day, unless on a Sunday, or some extraordinary occasion.

Q. Is *Field Preaching* then unlawful?—*A.* We conceive not. We do not know that it is contrary to any *Law*, either of God or Man.

Q. Have we not used it too sparingly?—*A.* It seems we have. 1. Because our call is, to save that which is lost. Now we cannot expect such to seek us, therefore we should go and seek them. 2. Be-

cause we are particularly called, by going into the *High-ways* and *Hedges* (which none else will do) to compel them to come in.—Since that time it has appeared, that in order to render Field Preaching agreeable to the Law of the Land, the *ground* also must be licensed according to the act of Toleration.

Q. Ought we not diligently to observe in what places God is pleased at any time to pour out his spirit more abundantly?—*A.* We ought, and at that time to send more labourers than usual into that part of the *Harvest*.

Q. What is a sufficient call to a new place?—*A.* 1. An invitation from a serious man, fearing God, who has a house to receive us. 2. A probability of doing more good by going thither, than by staying where we are.

Q. Do we observe any evil which has lately prevailed among our Societies?—*A.* Many of our members have lately married with unbelievers, even such as were wholly unawakened. And this has been attended with fatal consequence; few of these have gained the unbelieving wife or husband. Generally they have themselves either had an heavy cross for life, or entirely fallen back into the world.

Q. What can be done to put a stop to this?—*A.* 1. Let every Preacher take occasion publicly to enforce the Apostles' caution, *Be ye not unequally yoked with unbelievers*. 2. Let it be openly declared in every place, that he who acts contrary to this, will be expelled the Society. 3. When any such is expelled, let an exhortation be subjoined, dissuading others from following that bad example. 4. And let all be exhorted to take no step in so weighty a matter, without first advising with the most serious of their brethren.

Q. Ought any woman to marry without the consent of her parents?—*A.* In general, she ought not. Yet there may be an exception. For if, 1. a woman be under necessity of marrying: If, 2. Her parents absolutely refuse to let her marry any Christian: then

she may, nay, ought to marry without their consent. Yet even then, a Methodist Preacher ought not to marry her.

At this time, and for some years after, it was customary for the Preachers to expel persons from the Society, by mentioning their names in public, and also the crimes they had committed. But it was found that in so doing they laid themselves open to an action, by the party expelled. All they do at present is, to declare in the meeting of the Society, That "*A. B.* is no longer a member of the Society." No evil can follow from this.

The following minutes manifest the labours of the Preachers; and also Mr. Wesley's great desire to see the truest and most cordial friendship among them, as well as a union with respect to their ministerial work.

Q. What is the office of an Helper?—*A.* 1. To expound every morning and evening. 2. To meet the united Society, the Bands, the Select Society, and the Penitents every week. 3. To visit the Classes once a quarter. 4. To hear and decide all differences. 5. To receive on trial, for the Society and Bands, and to put the disorderly back on trial. 6. To see the Stewards, the Leaders, and the School-masters faithfully discharge their several offices. 7. To meet the Leaders of the Bands and Classes weekly, and the Stewards, and to overlook their accounts."

I think, says Mr. Wesley, he must be no fool who has gifts sufficient for these things: as neither can he be void of the grace of God, who is able to observe the rules of an helper." The duties of the Preachers are the same since Mr. Wesley's death, that they were in his life time, and they strive to observe them wherever they find it practicable.

Q. What general method of employing our time would you advise us to?—*A.* 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to me-

ditate, pray, and read, partly the scriptures, with the notes on the New Testament, partly *Kempis* and the Instructions for Children, and partly the closely practical parts of the Christian Library. 3. From six in the morning till twelve, (allowing an hour for breakfast) to read in order, with much prayer, Bishop *Pearson* on the Creed. Mr. *Boehm*'s and *Nelson*'s Sermons, the remaining parts of the Christian Library, our other tracts and poems, Paradise Lost, and Professor *Frank*'s works.

Q. How may we be more useful in conversation? —*A.* 1. Fix the end of each conversation before you begin. 2. Watch and pray during the time. 3. Spend two or three minutes every hour in earnest prayer. 4. Rarely spend above an hour at a time in conversing with any one.

Q. How shall we be assured that no Preacher will ever disappoint a congregation?—*A.* By asking every one, 1. Do you see the great sin and fatal consequences of it? 2. Will you break a limb rather than wilfully break your word therein? 3. If you do, can you blame us, for not employing you any more?

Q. Might not the children in every place be formed into a little Society?—*A.* 1. Let the Preachers try by meeting them together and giving them suitable exhortations. 2. By explaining to them in an easy familiar manner the Instructions for children, and the Tokens for children.

Q. Would it not be well for every Preacher to visit the sick?—*A.* No time could be employed more profitably, either for them or us: and when we do so, we should examine them carefully as to the state they are in; and then instruct, reprove, or exhort accordingly.

Q. How may we make the Leaders of the Classes more useful?—*A.* 1. Let each of them be diligently examined concerning his method of meeting a Class. 2. Let the Leaders converse with all the Preachers, as frequently and as freely as possible.

3. Let each Leader carefully enquire how every soul in his class prospers? Not only how each person observes the outward rules, but how he grows in the knowledge and love of God. 4. Let the Leaders frequently meet each others Classes.

Q. How can we further assist those under our care?—*A.* 1. By examining the Society very closely at the general meeting of the Classes. 2. By examining those who are in Band, as to their inward state, and their observance of the rules. 3. By meeting the married men and married women apart: the single men and single women apart. 4. By examining and instructing them at their own houses, at times set apart for that purpose.

Q. How shall we prevent improper persons from insinuating themselves into the Society?—*A.* 1. Give tickets to none till they are recommended by a Leader, with whom they have met three months on trial. 2. Give notes to none but those who are recommended by a Leader, with whom they have met three or four times. 3. Make them shew their Tickets when coming into the Society. 4. Admit strangers with caution, and but seldom to the meeting of the Society.

Q. What can be done in order to a closer union of our helpers?—*A.* 1. Let them be deeply convinced of the want there is of it at present, and the absolute necessity of it. 2. Let them pray for an earnest desire of union. 3. Let them speak freely to each other. 4. When they meet let them never part without prayer. 5. Let them beware how they despise each others gifts. 6. Let them never speak slightingly of each other in any kind. 7. Let them defend one another's character in every thing to the utmost of their power, and, 8. Let them labour in honour each to prefer the other before himself.

Q. How shall we avoid popularity? We mean such esteem or love from the people, as is not for the glory of God.—*A.* 1. Earnestly pray for a

piercing sense of the danger, and the sinfulness of it. 2. Take care how you ingratiate yourself with any people by slackness of discipline. 3. Or by any method which another Preacher cannot follow 4. Warn the people among whom you are most of esteeming or loving you too much. 5. Converse sparingly with those who are particularly fond of you. 6. Use all the means of grace whether instituted or prudential.

The instituted are, 1. Prayer, private, family, public: consisting of Deprecation, Petition, Intercession, Thanksgiving. 2. Searching the Scriptures, by reading, hearing and meditating on them. 3. Receiving the Lord's supper at every opportunity. 4. Fasting and abstinence at least one day in every week. 5. Christian Conference.

The prudential are those which are agreeable to the rules of Christian Prudence, and maybe used as private Christians, as Methodists, as Preachers, or Assistants. 1. As private Christians. What particular rules have you for avoiding evil? doing good? growing in grace? What arts of holy living? and improving time? 2. As Methodists. Do you keep the rules of the Society, and of the Bands? The morning and evening hour of retirement? *i. e.* six in the morning, and five o'clock in the afternoon. 3. As Preachers. Do you preach morning and evening? Do you meet every Society weekly? Also the Leaders, and Bands if any? 4. As Assistants. Do you attend to the twelve rules of an Assistant? Particularly those which relate to the other Preachers, the Bands, and the books? Mr. Wesley observes, "These means may be used without fruit. But there are some means which cannot; namely, watching, denying ourselves, taking up our cross, and exercise of the presence of God."

A set of men acting on these principles, and laying themselves out in this manner, could not fail of being useful. For the Redeemer hath said, "To him that hath shall be given, (*i, e.* to him that im-

proveth what he hath, more shall be given,) and he shall have abundance."

This is the first time we read of the Preachers having any thing to do with the books. In every circuit now the Superintendant manages the book concerns, by which means the body is increased and edified.

The rules Mr. Wesley then gave the Preachers respecting the books, are as follows: "1. Let every Preacher recommend to every Society, and that frequently and earnestly, the reading the books we have published, preferable to any other. And when any new book is sent to any place, let him speak of it in the public congregation. 2. Let each of you do like *William Pennington:* Carry books with you through every round. Exert yourselves in this. Be not ashamed. Be not weary. Leave no stone unturned."

And at the Conference in 1792, when it was found necessary to reprint the minutes, which forbid the Preachers to follow trades, or be engaged in business, it was added. "N. B. Selling our own books is an exception."

At the Conference in 1801, it was added, "N. B. We hope that the members of our Societies, and our other friends, will not purchase any of our books which are not printed for our book-room, and disposed of by our Preachers, when it is considered that the profits of our books are wholly applied to the carrying on of the work of God; and we desire the Superintendants to caution all our friends on this head."

At this Conference also the account was drawn up of the design and state of Kingswood School, to be read by every Assistant at Midsummer, when making the collection for it. The *Deed of Trust* also, for the settlement of the Preaching houses, which Mr. Wesley got drawn up by three eminent Counsel, was published and recommended to the Societies.

The yearly subscription also was earnestly recommended to all the Societies. It had been made in a few of them before this time, but now an account of its necessity was published. It was made in the Classes: and every one was exhorted to contribute something, in order to defray the expences occasioned, 1. By building preaching houses. 2. By sending out Preachers who were able and willing to travel, but who could not provide themselves with necessaries. 3. To support the Preachers while labouring in the poor circuits in England, Scotland, Wales, and Ireland. 4. To enable them to take the benefit of the *Law* when persecuted by wicked and unreasonable men.—The expences of building are now taken off this Collection, and yet it falls short every year of defraying the necessary expences, even with the addition of all the profits of the books.

For the first time, the number of the circuits were taken this year. There were then thirty-one circuits in the three kingdoms.

In England Twenty.

1. London.
2. Sussex.
3. Norwich.
4. Bedford.
5. Wiltshire.
6. Bristol.
7. Devonshire.
8. Cornwall.
9. Staffordshise.
10. Chester.
11. Whitehaven.
12. Lincolnshire.
13. Sheffield.
14. Leeds.
15. Birstall.
16. Haworth.
17. York.
18. Yarm.
19. The Dales.
20. Newcastle.

In Scotland Two.

1. Edinburgh.
2. Aberdeen.

In Wales Two.

1. Pembrokeshire.
2. Brecknockshire.

In Ireland Seven.

1. Dublin.
2. Waterford.
3. Cork.
4. Limerick.
5. Castlebar.
6. Athlone.
7. The North.

In all Thirty One.

Some of the Preachers at this time appeared to be almost worn out, and unable to travel; and having nothing to subsist on, it led them to institute what they called, *The Preachers Fund.* It is thus noted.

Q. How may provision be made for old worn-out Preachers?—*A.* As to their employment, they may be supernumerary Preachers, in those circuits wherein there is most need. As to their subsistance, 1. Let every Travelling Preacher contribute ten shillings yearly at the Conference. 2. Let this be lodged in the hands of three Stewards, approved of by the majority of the Preachers. 3. Out of this, let what is needful be allowed yearly. 1. For the old and sickly Preachers, and their families, (if they have any.) 2. For the widows and children of those that are dead.

Two things are observable in this institution. 1. The Travelling Preachers *only* contributed then to the relief of their worn out Brethren. 2. None were to be relieved but those who were in need. The Brethren in general now help to support this great Charity.

Several other particulars were considered at this Conference, and recommended to the brethren, which in this History I think it right to mention, though seemingly of small importance. The following directions were given to the Preachers, respecting the *method*, *manner*, and *subject* of their preaching:—

I. The method. They were, 1. To invite. 2. To

convince. 3. To offer *Christ*. 4. To build up: and to do this in some measure in every sermon.

II. The manner. 1. To begin and end precisely at the time. 2. To suit their subject to their audience, and to choose the plainest texts they could. 3. To be serious, weighty, and solemn in their whole deportment before the congregation; and to tell each other if they observed a deviation from these rules.

III. The subject.—1. To preach Christ in all his offices, and to declare his Law as well as his Gospel to believers and unbelievers. 2. To insist upon practical religion in general; and upon relative duties in particular. 3. To preach against Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, gaiety, or expensiveness of apparel, and contracting debts without sufficient care to discharge them.

In a word, to preach against all kinds of vice, and to call the people to general repentance, in order to prevent a general visitation. For national sins call aloud for national judgments. This last advice led to the following minute.

Q. Should we talk of persecution before it comes?—*A.* To talk or think before of any particular persecution, only weakens our hands. And how long the general persecution may be deferred God only knows.—From this it appears the Conference at this time expected a general persecution. Blessed be God it is yet delayed!

The Preachers were earnestly exhorted to attend to, and recommend to others, the five o'clock hour in the afternoon for prayer, for themselves and the work of God. Many have conscientiously attended to it.

It appears from these minutes, as well as from the rules, that Mr. Wesley wished to see the Methodists a plain people as to dress. He did not wish to have them singular as the Quakers, but plain, agreeably to the Scriptures. He now advised the Preachers

not to give Band Tickets to any who dressed in the fashion, not even to married women, who sometimes pleaded, that they dressed in the fashion to please their husbands.

Mr. Wesley's care of the Preachers extended to the smallest things, even to advise what they should take after preaching, namely, "lemonade, candied orange-peel, or a little soft warm ale." But he observes, "egg and wine, and all spirituous liquors, at that time especially, are deadly poison; so are late suppers."

His care for the married Preachers is manifest in the following minute.

Q. How may the married Preachers be provided for?—*A.* 1. Let the Assistant enquire at the quarterly meeting, what each Preacher's wife will want for the ensuing quarter. 2. Let this be supplied first of all, out of the common stock.

1764. In the beginning of this year, Mr. Erskine re-published in Scotland, Mr. Hervey's Eleven Letters, and spread them with all his might. They prejudiced the Scotch against the Methodist doctrine, and hindered the prosperity of the work, These letters did no harm in England. Mr. Wesley and Mr. Sellon wrote masterly answers to them. It was afterwards known, that a Mr. Cudworth, a violent Antinomian, had written the most virulent passages in these letters.

April 19, 1764, Mr. Wesley wrote his famous Catholic circular letter to all the converted Clergy (that he knew) in England; who preached, 1. The doctrine of original sin. 2. Justification by faith. 3. Holiness of heart and life. He invited them to unite with him, and with each other, in order to spread holiness through the nation. (The letter may be seen in his Life by Dr. Coke and Mr. Moore, *page* 316.) Out of fifty or sixty persons which he wrote to, only three vouchsafed him an answer, one of whom was that blessed man of God, the Rev. Vincent Perronet, Vicar of Shoreham. (His Life is

published in the Arminian Magazine, for Jan. 1799.) Mr. Wesley had as good an opportunity of knowing the converted Clergy, and was as capable of judging concerning them, as any man in England. Since that time their number has considerably increased.

April 22, in this year, John Manners, one of the Preachers, died in York. He was singularly useful in the revival which began in the year 1760, and particularly in the year 1762, in the city of Dublin. He was clearly sensible to the last, as well as solidly happy in God, saying, "The way is quite clear: my heart is at liberty." The following is the character Mr. Wesley gave of him. "A plain man, of middling sense, and not eloquent, but rather rude in speech: one who had never before been remarkably useful, but seemed to be raised up for this single work. And as soon as it was done, he fell into a consumption, languished a while and died."

August 16, 1764, The twenty-first Conference was held in Bristol. The minutes were not printed. Mr. Wesley observes concerning it, "The great point I now laboured for was, a good understanding with all our brethren of the Clergy, who are heartily engaged in propagating Vital Religion." He had long laboured for this; but even those who loved and preached the Gospel, had not, in general, his enlarged and liberal mind. Mr. Walker of Truro, who attended some of the first Conferences, had proposed, in the year 1757, that Mr. Wesley should give up the Societies which were under his care, to the exclusive superintendance of those Ministers, in every place, who were pious, and who also preached the Gospel; and instanced a Mr. Vowler, a parish Minister, in Cornwall, to whom Mr. Wesley ought, as Mr. Walker observes, *in justice*, to resign the Societies in his parish. Mr. Wesley replied, (see the letter entire, in Mr. Wesley's Life, by Dr. Coke, and Mr. Moore, page 312.)

That Mr. Vowler might be a gracious person, and also preach the Gospel, yet there were several reasons why he should hesitate to give up the people to him. "I do not know," he observes, "1. That every one who preaches the Truth, has wisdom or experience to govern a Flock. 2. I do not know whether he would or could give that Flock all the advantages for holiness which they now enjoy: and to leave them to him before I was assured of this, would be neither *justice* nor *mercy*. 3. Unless *they* were also assured of this, they could not in conscience give themselves up to him; and I have neither *right* nor *power* to dispose of them contrary to their own conscience.—I extend this to every Gospel Minister in England. Before I could with a clear conscience leave a Methodist Society to such a one, all these considerations must come in."

But these just and liberal sentiments had not all that weight which they ought to have had with these good men. They retained their former sentiments; and Mr. Charles Wesley, who ceased being an Itinerant in the year 1757, and had settled at Bristol, fully adopted their views. Mr. Wesley's circular letter now gave them some hope, that they might prevail, and twelve Clergymen accordingly attended this Conference. The proposal formerly made by Mr. Walker was now renewed in form, and supported by Mr. Charles Wesley, who declared, that if he were a parish Minister, *the Preachers should not preach in his parish!* Mr. John Wesley, however, whose constant persevering mind nothing but Holy Scripture or right reason could move, remained firmly fixed in those sentiments which he had expressed in his circular letter, and in that to Mr. Walker. The Preachers unanimously agreed with him: and as these Clergymen would not unite with him except upon their own terms, he was obliged to abandon the idea altogether.

CHAPTER THE FIFTH.

From the Conference in 1765, to that in London in 1770.

AUGUST 20th, 1765. The twenty-second Conference was held in Manchester. This was the first Conference that was held there. It did not assemble there again till the year 1787. From that time it has been held there every fourth year in the following order. First in London, then in Leeds, then in Bristol, and then in Manchester.

From this period the minutes of the Conference were *annually* published; and it appears that, (except on rare occasions) only those attended them who were Itinerants, and laboured in union with each other, under the superintendance of Mr. Wesley.

There were at this time thirty-nine Circuits in Great Britain and Ireland; and ninety-six Preachers labouring on them.

I shall insert in this History every thing contained in these minutes, which is either new or important.

Q. How late may the evening-preaching begin? And how long should a Love Feast last?—*A.* Not later than seven o'clock, except in harvest time at half after seven. And a Love Feast should last but an hour and a half. Every one should be at home by nine o'clock.

Q. Are all the Preachers merciful to their beasts? —*A.* Perhaps not. Every one ought, 1. Never to ride hard. 2. To see with his own eyes his horse rubbed, fed and bedded.

Q. What can be done to prevent our people

needlessly removing from one Society to another?—*A.* 1. Let none remove without the advice of the Assistant. 2. Let none be received into another Society without a certificate from the Assistant, in these words, "*A. B.* the bearer, is now a member of our Society in —— I believe he has a sufficient cause to remove from thence." 3. Let notice be immediately given of this in every Society. 4. Let there be one Ticket every where, and the form sent directly from London, and so in every succeeding quarter.

Q. Are our people good œconomists?—*A.* In public and private, enlarge on œconomy as a branch of religion.

Q. Are they guarded in their words?—*A.* Not sufficiently. Warn them against little oaths, as upon my *life*, my *faith*, my *honour*. And against compliments. Let them use no *unmeaning* words.

Q. Should we recommend calling each other *Brother* and *Sister*?—*A.* It may be done tenderly and prudently.

Q. Do they not in general *talk* too much, and read too little?—*A.* They do. Let them but retrench half the time they spend in talking, and they will have time enough to read. Speak of this every where. Reprove them publicly and privately for reading less useful books. Do not talk too much yourself. If you stay above an hour at any place, take out a book and read.

Q. Should the men and women sit apart in every Chapel?—*A.* By all means. Every Preacher should look to this. At the next Conference it was found this was impracticable, therefore the following exception was allowed. "In those galleries where they have been accustomed to sit together, they may do so still. But let them sit apart every where below, and in all newly erected galleries."

Q. Are the houses that are already built, safe?—*A.* Not all. Some of them are not regularly settled yet. Several trustees for others are dead.

Therefore let a person be sent through England to survey the deeds, and supply the Trustees wanting." So careful was Mr. Wesley to secure the preaching-houses, that they might continue to be used for the puposes for which they were built.

Q. Have the people left off snuff, and drams? *A.* Not all. Many are absolutely enslaved to both still. In order to redress this great evil, 1. Speak to any who takes snuff in sermon time. 2. Let no Preacher touch it on any account. 3. Shew the Societies the evil of it. 4. Let no Preacher drink a dram, on any pretence. 5. Strongly dissuade our people from it. Answer their pretences; particularly those, of curing the cholic, and helping the digestion.

The following advices were given to the Preachers: 1. Use Intercession on Friday, and recommend fasting both by precept and example. (From this time in many of the large Societies, the hour from twelve to one o'clock is spent in wrestling with God for ourselves; the Societies in general; the success of the Gospel every where; and for the prosperity of our King and Country.) 2. Encourage all in the Bands to speak freely. This advice gave rise to the following minute.

Q. But how can we encourage the women in the Bands to speak, since *it is a shame for a woman to speak in the Church?* 1 *Cor.* xiv. 35.—*A.* I deny, 1. that *speaking* in that passage means any other than speaking as a *public* teacher. This *St. Paul suffered not*, because it implied *usurping authority over the man*, 1 *Tim.* ii. 12. Whereas *no authority* either over man or woman is usurped by the speaking now in question. I deny, 2. That *the church* in that text means any other than the great congregation.

Women have at different times and places acted as Leaders, (mostly as Leaders of Classes wherein there were no men) and generally they have been very useful in that office. A very few women have

also at different times acted as public Preachers. A letter from Mr. Wesley to one of these (Miss Bosanquet, the present Mrs. Fletcher, of Madely,) shews that he thought it might be suffered in some cases.

Londonderry, June 13, 1771.

"*My Dear Sister,*

"I think the strength of the cause rests there, in your having an extraordinary call. So I am persuaded has every one of our Lay Preachers: otherwise, I could not countenance their preaching at all. It is plain to me that the whole work of God termed Methodism, is an extraordinary dispensation of his Providence. Therefore, I do not wonder, if several things occur therein which do not fall under ordinary rules of discipline. St. Paul's ordinary rule was "I permit not a woman to speak in the congregation," yet in extraordinary cases, he made a few exceptions, at Corinth in particular. I am, my Dear Sister, your affectionate brother,

J. WESLEY."

Some persons, it is to be feared, have acted in this way whose call was very disputable. Lest such should be encouraged by this letter, let it be remembered, that it was written to a very eminent woman, who never abused the extraordinary call which she believed she had received, to any unworthy purpose.

Oct. 14, 1765, Mr. *Alexander Coats* died at Newcastle-upon-Tyne. He was at that time the oldest preacher in the connexion. He came from Scotland, and engaged in the work of the Lord at a very early period. His ministerial abilities were very extraordinary, quite out of the common way, which rendered him exceedingly popular. His conversation out of the pulpit, was wonderfully pleasant, yet exceedingly instructive. He always called

Christ, his *Master*. A few days before his death, he was sorely tempted by the enemy; but near the close of life, he had perfect peace. His faith was clear, and he found Christ precious, his portion, and his eternal all. Being asked a little before he died, if he had *followed cunningly devised fables?* He answered, "No, no, no." He was then asked, if he saw land? He said, "Yes, I do." After waiting a few moments at anchor, he put into the quiet harbour.

August 12, 1766, The twenty-third Conference was held in Leeds. Mr. Wesley observes concerning it, A happier one we never had, nor a more profitable one. It was both begun and ended in love, and with a solemn sense of the presence of God. The Initials of those who ceased to travel were then first published in the following manner.

Q. Who are laid aside this year?—*A.* I. B. and J. M.

The connexion was at this time disturbed respecting the question of Separation from the national Church. Those who wished it said, "The Methodists were already Dissenters." This gave rise to the following minute.

Q. Are the Methodists Dissenters?—*A.* No. We are irregular, 1. By calling sinners to repentance in all places of God's dominion. 2. By using extemporary prayer. 3. By uniting together in a religious Society. Yet we are not *Dissenters* in the only sense which our *Law* acknowledges: namely, *Persons who believe it sinful to attend the service of the Church:* for we attend it at all opportunities.

Observe, These things were done without authority from a Bishop, and (to avoid legal penalties,) under cover of the Toleration act: yet the Methodists in general had no scruple of conscience in attending the service of the Church. They have always had these views of the subject, and have the same even to this day; nor are any among them to this

hour restrained from the most exact attendance on all the ordinances of the Church: and in general, these allow equal liberty to those of contrary sentiments.

"We are not *Seceders*, nor do we bear any resemblance to them. We set out upon quite opposite principles. The Seceders laid the very foundation of their work in judging and condemning *others*. We laid the foundation of our work, in judging and condemning ourselves. They begin every where, with shewing their hearers, how fallen the *Church* and Ministers are. We begin every where, with shewing our Hearers, how fallen they are *themselves*."

Mr. Wesley at this Conference, advised the Assistants, 1. To insist on cleanliness and decency every where. 2. To give an account to their successors of the state of things in their several curcuits. 3. So to order the preaching in each circuit, that no Preacher should be *obliged* to miss the Church, but to go there at least two Sundays in a month.

From the Minutes of this Conference it also appears, that some among the Preachers, as well as the people, thought Mr. Wesley's power too great, and wished to curtail it. This led him to consider the steps by which he believed God had given him that authority. On this subject he thus speaks with his usual plainness.

"Count Zinzendorf loved to keep all things *close:* I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the very beginning.

1. In November 1739, two or three persons who desired to flee from the wrath to come, and then a few more, came to me in *London*, and desired me to advise, and pray with them. I said, "If you will meet me on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same

at *Bristol*, *Kingswood*, *Newcastle*, and many other parts of England and Ireland. It may be observed, the desire was on *their* part not *mine*. My desire was to live and die in retirement. But I did not see, that I could refuse them my help, and be guiltless before God.

Here commenced my *Power*: namely, a power to appoint *when* and *where*, and *how* they should meet; and to remove those whose lives shewed that they had not a desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand.

2. In a few days some of them said, "Sir, you want money to pay for the lease of the Foundry: and likewise a large sum of money to put it in repair." On this consideration I suffered them to subscribe. And when the Society met, I asked, "Who will take the trouble of receiving this money, and paying it where it is needful?" One said, "I will do it, and keep the account for you." So here was the first *Steward*. Afterwards I desired one or two more to help me as Stewards, and in process of time a greater number.

Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work, wherein he was to help me, as long as I desired. And herein I began to exercise another sort of *Power*, namely, that of *appointing* and *removing* Stewards.

3. After a time, a young man named *Thomas Maxfield*, came and desired to help me as a son in the Gospel. Soon after came a second, then a third. These severally desired to serve me as sons, and to labour *when* and where I should direct. Observe, These likewise desired *me*, not I them. But I durst not refuse their assistance. And here commenced my *power*, to appoint each of these, *when* and *where*, and *how* to labour: *i. e.* while he chose to continue with me. For each had a power

to go away when he pleased: as I had also, to go away from them, or any of them, if I saw sufficient cause. The case continued the same, when the number of Preachers increased. I had just the same power still, to appoint *when* and *where*, and *how*, each should help me, and to tell any (if I saw cause) "I do not desire your help any longer."

4. In 1744, I wrote to several Clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in *London*, and to give me their advice concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at *London*, or elsewhere: till at length I gave a general permission. Observe, I myself sent for these of my own free choice. And I sent for them to *advise*, not *govern* me. Neither did I at any time divest myself of any part of the power above described, which the Providence of God had cast upon me, without any design or choice of mine. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power, so it is on the same consideration, not for profit, honour, or pleasure, that I use it at this day." —I believe it is fully acknowledged that Mr. Wesley's *resolution* at that time, proved a blessing to the connexion, and has been followed by the happiest effects.

At the Conference in 1784, After he had made the Deed of Declaration, he published in the minutes of that year: "No power which I ever enjoyed, is given up by the Declarative Deed. No such thing could have been supposed, had it not been for that improper and ambiguous word *Life Estate*. This also has given the grand occasion of offence to them that sought occasion." Mr. Wesley retained and exercised the power which he believed God gave him while he lived.

1. But Mr. Wesley says, "All hitherto is comparatively little. I come now to speak of greater things.

"I do not depend on seeing another Conference. Therefore I will now speak once for all, as taking my leave of you.

"I cannot but know more of the state both of the Methodist Preachers and people than any other person: Because I see more of the Preachers and more of the people, in every part of the kingdom.

"Therefore I can give you such an account both of the Preachers and the people, as no other person can.

"And you are fully assured, that *I* am not prejudiced against either the Preachers or the people.

"To begin with the latter. The world says, "The Methodists are no better than other people." This is not true. Yet it is nearer the truth, than we are willing to imagine.

For, 1. Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us, how little communion with God? How little living in Heaven, walking in eternity, deadness to every creature? How much love of the world: desire of pleasure, of ease, of praise, of getting money?

How little brotherly love? What continual judging one another? What gossiping, evil-speaking, tale-bearing? What want of moral honesty? To instance only in a few particulars.

What servants, journeymen, labourers, carpenters, bricklayers, do as they would be done by? Which of them does as much work as he can? Set him down for a knave that does not.

Who does as he would be done by, in buying and selling, particularly in selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves.

2. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little better, till we take quite another course with them. For what avails public *Preaching alone*, though we could preach like angels?

We must instruct them *from house to house:* Till this is done, and that in good earnest, the *Methodists* will be little better than other people.

But we shall find many difficulties both in ourselves and in the people.

1. In ourselves there is much dulness and laziness: So that there will be much ado to get us to be faithful in the work.

2. We have also a base, man-pleasing temper, which makes us let men perish, rather than lose their love, and let them go quietly to hell, lest we should anger them.

3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plain. We blush to speak for Christ, or to contradict the devil, or to save a soul.

4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

5. But the great hindrance is, weakness of faith: so our whole motion is weak, because the spring of it is weak.

6. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, to win upon them, and suit all our discourse to their several conditions and tempers, to chuse the fittest subjects, and follow them with an holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements?

And we have as many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love.

2. And many are so dull, that they will shun being taught, for fear of shewing their dulness. And

indeed you will find it extremely hard, to make them understand the very plainest points.

And it is still harder, to fix things on their heart, without which, all our labour is lost. If you have not therefore great seriousness and fervency, what good can you expect? And when all is done, it is the Spirit of Grace, he alone who must do the work.

4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

But as great as this labour of private instruction is, it is absolutely necessary. For after all our preaching, many of our people are almost as ignorant, as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers many years, who know not, whether Christ be God or man; or, that infants have any original sin. And how few are there, that know the nature of repentance, faith and holiness? Most of them have a sort of confidence, that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience, that one of these has learned more from an hour's close discourse, than from ten years public preaching.

And undoubtedly this private application is implied in those solemn words of the Apostle, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.*

This is likewise necessary to the greater glory of God, and the fuller success of the Gospel. O brethren, if we could generally set this work on foot, in all our Societies, and prosecute it skilfully and zealously, what glory would redound to God thereby? If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop and every house

busied in speaking of the word and works of God: surely God would dwell in our habitations, and make them his delight.

And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation! And how can you walk, and talk, and be merry with such people, when you know their case? Methinks when you look them in the face, you should break forth into tears, as the prophet did when he looked upon *Hazael*, and then set on them with the most vehement and importunate exhortations. O then for God's sake, and for the sake of poor souls bestir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord this day, that have so long neglected this great and good work? that have been Preachers so many years, and have done so little by personal instructions for the saving of men's souls? If we had but set on this work sooner, how many more might have been brought to Christ? And how much holier and happier, might we have made our Societies before now? And why might we not have done it sooner? There were many hindrances in the way: and so there are still, and always will be. But the greatest hindrance was in ourselves, in our dulness, and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects; that we may not think it enough to lament the sins of others, while we overlook our own!

But it is objected, I. This course will take up so much Time, that we shall have no Time to follow our Studies.

I answer, 1. Gaining Knowledge is a good Thing; but saving Souls is better. 2. By this very thing you will gain the most excellent Knowledge of God and Eternity. 3. But you will have abundant Time

for gaining other Knowledge too, if you spend all your mornings therein. Only sleep not more than you need: talk not more than you need. And never be idle, nor triflingly employed. But 4. If you can do but one, either follow your ſtudies, or inſtruct the ignorant: Let your ſtudies alone: I would throw by all the libraries in the world, rather than be guilty of the perdition of one ſoul.

It is objected, II. "The people will not submit to it." If ſome do not, others will gladly. And the ſucceſs with them may be ſo much, as to repay all our labour. O let us herein follow the example of St. *Paul*. 1. For our general business, *ſerving the Lord with all humility of mind*. 2. Our special work, *Take heed to yourſelves, and to all the flock*. 3. Our doctrine, *Repentance toward God, and faith in our Lord Jeſus Chriſt*. 4. The place and manner of teaching, *I have taught you publicly, and from houſe to houſe*. 5. The object, and internal manner, *I ceaſed not to warn every one, night and day, with tears*. This it is that muſt win ſouls, and preſerve them. 6. His innocency and ſelf-denial for the advantage of the Goſpel, *I have coveted no man's ſilver or gold*. 7. His patience, *Neither do I count my life dear unto myſelf*. And among all our motives, theſe ſhould be ever before our eyes: 1. *The Church of God, which he hath purchaſed with his own blood:* 2. *Grievous Wolves ſhall enter in: yea, of your ownſelves ſhall men ariſe, ſpeaking perverſe things*. Write all this upon your hearts, and it will do you more good, than twenty years ſtudy of lower things.

We may 1. Every Preacher take an exact catalogue of thoſe in Society, from one end of each town to the other. 2. Go to each houſe, and give, with ſuitable exhortation and direction, the "Inſtructions for children." 3. Be ſure to deal gently with them, and take off all diſcouragements as effectually as you can. See that the children get theſe by heart. Advise the grown persons, to see

that they understand them. And enlarge upon and apply every sentence as closely as you can. And let your dealing with those you begin with, be so gentle, winning and convincing, that the report of it, may move others to desire your coming. True, it is far easier to preach a good sermon, than to instruct the ignorant in the principles of Religion. And as much as this work is despised by some, I doubt not but it will try the parts and spirits of us all. So Archbishop Usher; "great scholars may think it beneath them to spend their time in teaching the first principles of the doctrine of Christ. But they should consider, that the laying the foundation skilfully, as it is the matter of greatest importance in the whole building, so it is the very master-piece of the wisest builder, *according to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation*, saith the great Apostle. And let the wisest of us all try whenever we please, we shall find, that to lay this ground-work rightly, to make an ignorant man understand the grounds of religion, will put us to the trial of all our skill."

Perhaps in doing this it may be well,

1. After a few loving words spoken to all in the house, to take each person single into another room, where you may deal closely with them, about their sin and misery and duty. Set these home, or you lose all your labour. At least let none be present but those who are quite familiar with each other.

2. Hear what the children have learned by heart.

3. Chuse some of the weightiest points, and try by farther questions how they understand them. As "Do you believe you have sin in you? that you was born in sin? What does sin deserve? What remedy has God provided for guilty, helpless sinners?

4. Often with the question, suggest the answer. As, "What is Repentance? Sorrow for sin, or a

conviction that we are guilty, helpless sinners? What is Faith? A divine conviction of things not seen?"

5. Where you perceive they do not understand the stress of your question, you must lead them into it by other questions. So I have asked some, "How do you think your many and great sins will be pardoned? They answer, "by repenting and mending my life," and never mention Christ. I ask farther, "But do you think your amendment will make satisfaction for your past sins? They will answer, "We hope so, or else we know not what will." One would think now, these had no knowledge of Christ at all. And indeed, some have not. But others have, and give such answers only because they do not understand the scope of the question. Ask them farther, "Can you be saved without the death of Christ?" They immediately say, No. And if you ask, "What has he done or suffered for you?" They will say, "He shed his blood for us," and profess, they trust in that for salvation. But many cannot express even what they have some conceptions of, nay, can scarce learn, when expressions are put into their mouths. With these you are to deal exceeding tenderly, lest they be discouraged.

6. If you perceive them troubled that they cannot answer, step in yourself, and take the burden off them: Answering that question yourself; and then do it thoroughly and plainly and make a full explication of the whole business to them.

7. Thus, when you have tried their knowledge, proceed to instruct them yourself, according to their several capacities. If a man understand the fundamentals, fall on what you perceive he most needs, either explaining further some doctrine of the Gospel, or some duty, or shewing the necessity of something he neglects, as may be most edifying to him. If it be one that is grosly ignorant, give him a short recital of the Christian Religion in the plainest words. And if you perceive he understands not,

go over it again till he does, and if possible fix it in his memory.

8. Next, enquire into his state, whether convinced, or unconvinced, converted or unconverted. Tell him, if need be, what conversion is. And then renew and enforce the enquiry.

9. If you perceive he is unconverted, your next business is, to labour with all your skill and power to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before; for if you get it not to the heart, you do nothing.

10. Conclude all with a strong exhortation, which must contain two parts, 1. The duty of the heart, in order to receive Christ; and 2. The avoiding former sins, and constantly using the outward means. And here be sure, if you can, to get their promise to forsake sin, change their company, and use means. And do this solemnly; reminding them of the presence of God, that hears their promises, and will expect the performance.

11. Before you leave them, engage the head of each family to call all his family every Sunday, before they go to bed, and hear what they can rehearse, and so continue till they have learnt all the *instructions* perfectly. And afterwards take care that they do not forget what they have learned.

12. Speak differently according to the difference of them you have to deal with, as they are dull and obstinate, or timorous and tender. Be as plain as possible to those of weak capacities, and give them Scripture proof for all you say.

Let us in every town, and wherever it is practicable, set upon this method in good earnest, and we shall soon find why *the people* are not better, viz. Because *we* are not more *knowing*, and more *holy*.

Q. Why are we not more knowing?—*A.* Because we are idle. We forget the very first rule, "Be diligent. Never be unemployed a moment.

Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter; and that few of us are clear. Which of you spends as many hours a-day, in God's *work*, as you did formerly in *man's work?* We talk, talk—or read history, or what comes next to hand.

We must, absolutely must, cure this evil, or give up the whole work.

But how? 1. Read the *most useful* books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty-four.

"But I read *only* the Bible." Then you ought to teach others to read only the Bible, and by parity of reason, to *hear only* the Bible. But if so, you need preach no more. Just so said *George Bell.* And What is the fruit? Why now, he neither reads the Bible, nor any thing else.

This is rank enthusiasm. If you need no book, but the Bible, you are got above St. Paul. He wanted others too. *Bring the books*, says he, *but especially the parchments*, those wrote on parchment.

"But I have *no taste* for reading." Contract a taste for it by use, or return to your trade.

"But different men have different tastes." Therefore some may read less than others; but none should read less than this.

The sum is. Go into *every house* in course, and teach *every one* therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

Make every particular plain to their understanding. Fix it in their memory. Write it on their heart. In order to this there must be *line upon line*, precept upon precept. I remember to have heard my father asking my mother, "How could you have the patience, to tell that blockhead the same thing twenty times over?" She answered,

"Why, if I had told him but nineteen times, I should have lost all my labour." What patience indeed, what love, what knowledge is requisite for this?

Over and above: wherever there are ten children in a Society, spend at least an hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might.

"But I have no gift for this." Gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it; particularly studying the children's tracts.

Q. Why are not *we* more holy? Why do not *we* live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole Spirit of *Missionaries?—A.* Because we are Enthusiasts: Looking for the end, without using the means.

To touch only upon two or three instances.

Do you rise at four? Or even at five, when you do not preach?

Do you fast once a week? Once a month? Do you know the obligation, or benefit of it?

Do you recommend the five o'clock hour for private prayer? Do you observe it? Do you not find that *any time* is *no time?*

O let us all *stir up the gift of God that is in us?* Let us no more *sleep, as do others:* but whatsoever our *hand findeth to do*, let us *do it with our might!*"

This faithful description of the Preachers and people proved a blessing. For since that time they have increased in knowledge and holiness. What a blessing to have a faithful Pastor? And what a comfort to labour among a people that will endure sound doctrine? Such was Mr. Wesley, and such are the Methodists.

August 18, 1767, The twenty fourth Conference was held in London. Mr. Wesley's account of it is, "I met in Conference with our Assistants, and a select number of the Preachers. To these were added, Mr *Whitefield*, *Howell Harris*: and many Stewards, and Local Preachers, *on the last two days*. Love and harmony reigned from the beginnig to the end. But we have all need of more love and holiness: and in order thereto of crying continually, 'Lord increase our faith." The names of those who desisted from travelling, were, for the first time, printed in the minutes of this Conference. They were, James Stephens, William Whitwell, John Morley and James Kershaw. Several directions were also given to enforce the necessity of the Yearly Subscription, Kingswood Collection, and the Preachers Fund. The numbers in the several Circuits were now also for the first time published. There were.

Circuits.	Preachers.	Members.
In England, 25	75	22410
In Ireland, 9	19	2801
In Scotland, 5	7	468
In Wales, 1	3	232
Total. 40 Circ.	104 Preach.	25911 Mem.

The following particulars are all that can be considered as new.

Q. What is the safest way of leaving a legacy for the use of our Funds?—*A.* To leave it absolutely to a person they can confide in: suppose to Mr. Wesley.

Q. The *Wednesbury* Trustees are afraid, lest the Conference should impose on them *one* Preacher for *many years*. May not this be guarded against?—*A.* Yes. By inserting in the deed, *Provided that the same Preacher shall not be sent, ordinarily above*

one, never above two years together. (Three years are *now* the utmost limit of the Appointments.)

Q. How may the books be spread more?—*A.* Let every Assistant give them away prudently: and beg money of the rich to buy books for the poor.

Q. What can be done to Revive the work?—*A.* 1. Let there be a general Fast once a quarter. 2. Let any Assistant appoint an occasional Fast *in his circuit.* 3. Let every Preacher strongly insist upon practical religion, and relative duties: but in such a manner, as to keep Christ continually in view.

Prayer and fasting have always been remarkably owned of God. The regular appointed *Fasts* are the first Friday *after* the 29th of September, *after* the first of January, *after* the 25th of March, and *after* the 24th of June.

Meetings for prayer have not been confined to the Fast days, but are used weekly, and are productive of great good.

Q. How shall we put a stop to smuggling?—*A.* 1. Speak tenderly and frequently of it in every Society near the coasts. 2. Carefully disperse the "Word to a Smuggler." 3. Expel all those who will not leave it off. 4. Silence every Local Preacher who defends it.

Q. How may we prevent bribery at the ensuing Election for Members of Parliament?—*A.* 1. Largely shew the wickedness of thus selling our country in every Society. 2. Do the same thing in private conversation. 3. Read every where the "Word to a Freeholder," and disperse it as it were with both hands. But observe, a Voter may suffer his *expences* to be borne, and not incur any blame.

1768. In the month of April, in this year, a remarkable work of God began among the children at *Kingswood* School. There was a revival of it in September 1770; and another in September 1773. These revivals gave Mr. Wesley great satisfaction. He had a constant and lively concern for young people,

August 16, 1768, The twenty-fifth Conference was held in Bristol. From Mr. Wesley's account, it appears there was at that time a great want of Preachers. His words are, " O! What can we do for more labourers? We can only cry to *the Lord of the harvest.*"

How remarkable! In the year Mr. Wesley was crying to the Lord of the harvest for more labourers; in the same year the following circumstance took place at Oxford.

Extract of a letter from Oxford.

" On Friday last, (March 9, 1768) six Students belonging to Edmund Hall were expelled the University, after an hearing of several hours before Mr. Vice Chancellor and some of the Heads of Houses, for holding Methodistical tenets, and taking upon them to pray, read, and expound the Scriptures, and sing hymns in a private house. The principal of the College the Rev. Dr. Dixon, defended their doctrines from the thirty-nine articles of the established church, and spoke in the highest terms of the piety and exemplariness of their lives; but his motion was over-ruled, and sentence pronounced against them.

Dr. Dixon, one of the Heads of Houses present, observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to enquire into the conduct of some who had too little. And Mr. Vice Chancellor was heard to tell their chief accuser that the University was obliged to him for his good work."

" *St. James's Chronicle for Thursday March* 17, 1768,

The following are the names of the young men, with the names of those who passed sentence on them. The sentence was pronounced in the Chapel. James Matthews, Thomas Jones, Joseph Ship-

man, Benjamin Kay. Erasmus Middleton and Thomas Grove. For the crimes above mentioned, We, David Durell, D.D. Vice Chancellor of the University and Visitor of the Hall; Thomas Randolph, D. D. President of C. C. C; Thomas Fothergill, D. D. Provost of Queen's-College; Thomas Nowell, D. D. Principal of St. Mary-Hall, and the Reverend Thomas Atterbury, A. M. of Christ-Church, Senior Proctor, deem each of them worthy of being expelled the Hall; I therefore by my visitorial power do hereby pronounce them expelled."

Though these young men did not unite with Mr. Wesley, yet their expulsion and the noise it made in the kingdom by means of a Satyrical Sermon called the SHAVER, published by Mr. John Macgowan greatly furthered the cause of Methodism, and removed the prejudice which many had against Lay-Preachers. So true is the remark, "Persecution furthers the cause it means to destroy."

At this Conference the following important matter was discussed:

Q, Shall Itinerant Preachers follow trades?—*A*. This is an important question. And as it is the first time it has come before us, it will be necessary to consider it thoroughly. The question is not whether they may occasionally work with their hands, as St. Paul did: but whether it be proper for them to keep shops and follow merchandize. The plea that was urged for this was, 1. Necessity. 2. Doing more good. As to the first, Mr. Wesley promised to supply all their necessities. As to the second plea, Doing more good. It was enquired, Is it not doing evil that good may come? Is not the thing in question, both evil in itself, (for us) and evil in its consequences? 1. Is it not with regard to the Travelling Preachers evil in itself? Is it well consistent with that Scripture, 2. *Tim.* ii. 4. *No man that warreth (i. e.* takes on him the profession of a soldier, as we eminently do) *entangleth himself with the affairs of this life*, plainly referring to the Roman Law,

which absolutely forbad any soldier to follow any other profession. Is it well consistent with that word, "*Give attendance to reading, to exhortation, to teaching: meditate on these things, give thyself wholly to them*, 1 *Tim.* iv. 13—15. Can we be said to give ourselves wholly to these things, if we follow another profession? Does not our Church, in her office of ordination, require every minister to do this? If they do it not, the more shame for them. We above all should mind it, because every Travelling Preacher solemnly professes to have nothing else to do, and receives his little allowance for this very end. 2. Is it not evil in its consequences? Have not some ill consequences appeared already? And is there not the greatest reason to apprehend that still worse will follow? We are enjoined to *give no offence either to Jew or Gentile or to the Church of God*. But this has already offended, not only many of the world, but many of our own Brethren. Many of the Preachers have been much grieved, yea, and those most alive to God. For if one Preacher follows trade, so may twenty: so may every one. And if any of them trade a little, why not ever so much, who can say how far he should go? Therefore we advise the Brethren who have been concerned therein, to give up all and attend to the one business. And we doubt not but God will recompence them an hundred-fold, even in this world, as well as in the world to come. It is true, this cannot be done on a sudden. But it may between this and the next Conference.

At the conference in the year 1770, It was agreed, "That no Preacher who would not relinquish his trade of buying and selling cloth or hardware, &c. or making and vending pills, drops, balsams, or medicines of any kind, should be considered as a Travelling Preacher any longer." From this time the evil complained of was removed.

The work of God seemed then to be at a stand in the Circuits. This led to the following enquiry.

Q. What can be done to revive and enlarge the work of God?—*A.* 1. Spread our books more, carry them round the circuit with you, and recommend them to the Congregation. 2. Let the preaching at five in the morning be constantly kept up. 3. Let there be more Field-preaching. 4. Put the believers into *Bands* wherever you can. 5. Change the Stewards annually. 6. Beware of formality in singing; guard against those complex tunes which it is impossible to sing with devotion. 7. Attend to the Quarterly Fasts. 8. Preach Christian-perfection, as a gradual and instantaneous blessing, and press it upon all believers as their priviledge.

That we may all speak the same thing, I ask, says Mr. Wesley, once for all, Shall we defend this *perfection* or give it up? You all agree to defend it, meaning thereby, as we did from the beginning, Salvation from all sin by the love of God and our neighbour filling the heart. The *Papists* say, "This cannot be attained until we have been a sufficient time in Purgatory." The *Dissenters* say, "Nay, it will be attained as soon as the soul and body part." The *old Methodists* said, "It may be attained before we die: a moment after is too late." Is it so or not? You are all agreed, we may be saved from all sin *before death.* The *substance* then is settled. But as to the *circumstance.* Is the change *instantaneous* or *gradual?* It is both the one and the other. From the moment we are justified, there may be a *gradual sanctification*, or a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must in the nature of the thing be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. But should we in preaching insist on both the one and the other? Certainly we must insist on the gradual change: and that earnestly and continually. And are there not reasons why we should insist on the *instantaneous* also? If there be such a blessed change before death, should we not encourage all believers to expect it?

And the rather because constant experience shews, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas just the contrary effects are observed, whenever this expectation ceases. They are *saved by hope*, by this hope of a total change, saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still; or rather decreases daily. Therefore, whoever would advance the gradual change in believers should strongly insist upon the instantaneous.

9. Let the Preachers visit the people from house to house, and exhort them to walk closely with God. 10. Be diligent in meeting the children every week. 11. Read the lives of Missionaries, particularly that of Mr. *David Brainard*. 12. Keep close to the Church, *i. e.* go to Church, and exhort the people to go there also, for this reason, which we have learned from long experience, they that leave the Church leave the Methodists. The Clergy cannot separate us from our brethren, the Dissenting Ministers can and do.—These rules are in general excellent for carrying on the work of God at any time, or in any place. *At that time* they were *all* found necessary both for the Preachers and the people. There was then no service in the forenoon in any chapel, except in London, which caused the people to wander thus.

August 1, 1769, The twenty-sixth Conference was held in Leeds. It now appeared that Methodism began to spring up in America. We have, says Mr. Wesley, a pressing call from our brethren at New York, (who have built a preaching-house,) to come over and help them.

Q. Who is willing to go?—*A.* Two of our Preachers, *Richard Boardman* and *Joseph Pill-*

moor, willingly offered themselves for this service: by whom we determined to send them fifty pounds as a token of our brotherly love, and twenty pounds we gave to our brethren for their passage.

It is a circumstance worthy of note, that about the same period that the great Head of the Church was preparing Messrs. Wesleys, Whitefield and others, in this land, to stem the torrent of infidelity, and propagate divine truth, he manifested the same care and concern for the inhabitants of the New World, in raising up that burning and shining light, Doctor Jonathan Edwards, to disseminate the seed of eternal life in that barren soil.

In the year 1729, the spirit was poured out from on high, and the divine glory began to shine upon the land; but in the year 1733, there was a very remarkable revival of the work of God in New England, and great numbers of souls were savingly converted unto God; (see a Narrative of the late work of God, at and near Northampton, in New England. Wesley's Works, Vol. 17, Page 110.)

A few years after the Lord greatly owned the labours of that eminently holy and useful man, Mr. David Brainard, who was instrumental in converting many of the poor ignorant Indians to the knowledge of the truth.

In the year 1735, the Rev. John and Charles Wesley visited the Continent; and in the year 1737 the Rev. George Whitefield crossed the Atlantic to preach the Gospel in America. He paid them a second visit in the year 1739, and the spirit of the Most High did indeed rest upon that great man.

He revived that pure religion, which was so remarkable in the time of Dr. Edwards, but which after his death had decayed. Great was his zeal, and great his success. The zealous Ministers raised by his labours, who were distinguished by the denomination of *New Lights*, became the most numerous body in New England: and, strange as it may appear, the old, wise, literary body of Presbyterians,

in a synod held among themselves, formally thrust out or excommunicated the *majority*; declaring they would have no ministerial union with such an illiterate body of men. But the real Ministers of God were not to be silenced by such means. However this revival also was but of short duration. Formality on the one hand, and Antinomianism on the other, again recovered their ascendancy.

The following account of the rise of Methodism, was given by the Methodist Conference in America, in the year 1786.

"During the space of thirty years past, *i. e.* from the year 1756, certain persons, members of the Societies, emigrated from England and Ireland, and settled in various parts of this country. About twenty years ago, 1766, *Philip Embury*, a Local Preacher from Ireland, began to preach in the city of New York, and formed the *first Society* of his own countrymen and the citizens. About the same time, 1766, *Robert Strawbridge*, a Local Preacher from Ireland, settled in Frederic County, in the state of Maryland, and preaching there, formed some societies." A little after, Thomas Webb, Esq. at that time a lieutenant in the 48th regiment of foot, preached at New York and Philadelphia with great success. He, with the assistance of his friends, erected a chapel in New York, in the year 1768, which was the first belonging to the Methodist Society in America.

"In the year 1769, Richard Boardman and Joseph Pillmoor came to New York; they were the first regular Methodist Preachers on the Continent. In the year 1771, Francis Asbury and Richard Wright, of the same order, went over. In the year 1773, Thomas Rankin and George Shadford, also went over. In July 1773, the first Conference was held in America, at Philadelphia. Mr. Rankin presided at it. There were about one thousand Members in the different Societies, six or seven of whom were Travelling Preachers. In May 1777, there were forty Preachers in the different Circuits,

and seven thousand Members, besides many hundreds of Negroes, who were convinced of sin, and many of them happy in the love of God. From the year 1777, till after the peace in 1783, there was no regular account from America."

But the Preachers, with Mr. Asbury at their head, held their Annual Conferences regularly during the whole time of the war: and in the year 1795 they published in one volume all the minutes of their several conferences from the year 1773 to 1794 inclusive. In it may be seen the growth and spread of infant Methodism to the manhood of twenty-two or twenty-three years in the United States of America.

Mr. Asbury was admitted upon trial as a Travelling Preacher, at the London Conference in 1767. He has been, and at present is, the most laborious and useful man ever sent by Mr. Wesley to America. He now (1802) presides as Bishop over all the Methodists in the United States. This honour has been conferred upon him because of his steadiness, zeal and usefulness. There are now three hundred and eighty Itinerant Preachers employed in the United States, and near eighty-seven thousand Members in the Societies.

After the Societies began to increase, there was nothing Mr. Wesley had so much at heart as that the Preachers and people should remain united after his death. At this Conference he read the following paper.

"*My Dear Brethren,*

"1. It has long been my desire, that all those *Ministers* of our Church, who believe and preach Salvation by Faith, might cordially agree among themselves, and not hinder but help one another. After occasionally pressing this in private conversation, wherever I had opportunity, I wrote down my thoughts upon the head, and sent them to each in a letter. Out of fifty or sixty to whom I wrote, only

three vouchafed me an answer. So I gave this up. I can do no more. They are a rope of sand: and such they will continue,

"2. But it is otherwise with the Travelling Preachers in our connexion. You are at present one body. You act in concert with each other, and by united councils. And now is the time to consider what can be done, in order to continue this union? Indeed, as long as I live, there will be no great difficulty: I am, under God, a centre of union to all our Travelling, as well as Local Preachers. They all know me and my communication. They all love me for my work's sake; and therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this connexion be preserved when God removes me from you?

"3. I take it for granted, it cannot be preserved by any means, between those who have not a single eye. Those who aim at any thing but the glory of God and the salvation of men; who desire, or seek any earthly thing, whether honour, profit, or ease, will not, cannot continue in the connexion, it will not answer their design. Some, perhaps, will procure preferment in the Church. Others will turn Independants, and get separate congregations, like *John Edwards* and *Charles Skelton*. Lay your accounts for this, and be not surprized if some you do not suspect be of this number.

"4. But what method can be taken to preserve a firm union between those who chuse to remain together? Perhaps you might take some such steps as these: On notice of my death, let all the Preachers in England and Ireland repair to London within six weeks. Let them seek God by solemn fasting and prayer. Let them draw up articles of agreement, to be signed by those who chuse to act in concert. Let those be dismissed who do not chuse it, in the most friendly manner possible. Let the remainder chuse by votes, a committee of three, five, or

seven, each of whom is to be *Moderator* in his turn. Let the committee do what I do now. Propose Preachers to be tried, admitted, or excluded. Fix the place of each Preacher for the ensuing year, and the time of the next Conference.

" 5. Can any thing be done now in order to lay a foundation for this future union? Would it not be well for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these.

" We whose names are under-written, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,

" I. To devote ourselves entirely to God, denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

" II. To preach the old Methodist doctrines, and no other, contained in the minutes of the Conference.

" III. To observe and enforce the whole Methodist discipline, laid down in the minutes."

Having left these propositions with the Preachers, that they might consider them maturely, he brought them forward at the Conferences in 1773, 1774, and 1775; at each of which, all the Preachers present signed them. At the first of these Conferences there were forty-eight Preachers present. At the second, twenty-five who were not at the former Conference; and at the third, twenty-eight who were at neither of the former ones. These articles of union were signed in the whole by one hundred and one Preachers.

From the Minutes of this Conference it appears, that the married Preachers were, before this time, sent only to the Circuits which could maintain them. This was productive of many inconvenien-

cies, as there were but very few Circuits which could do this. To remedy this evil, every Circuit was required to do a little towards paying the stipend of the Preacher's wives; so that a married Preacher might be sent into any Circuit whether it could wholly provide for his family or not.

CHAPTER THE SIXTH.

From the Conference in 1770, *to that in Leeds in* 1784.

AUGUST 7th, 1770, The twenty-seventh Conference was held in London. At this time the names of the Preacher's Wives that needed support were published, and the Circuits which were to provide for them were also mentioned. There were then forty-three to be provided for by the Circuits in general. The children were to be supported by the Circuits on which their parents laboured. It was now agreed, that a Preacher should receive Twelve Pounds a year for his wife, and Four Pounds a year for each of his children, to be paid quarterly: the boys till they were eight years of age, fit to go to Kingswood School; the girls till they were fourteen, fit to go to business.

The failure of some of the Members, who were men of business, occasioned the following Minute.

Q. What shall we do to prevent scandal when any of our Members becomes a bankrupt?—*A.* In this case, let two of the principal Members of the Society be deputed to examine his accounts, and if he have not kept fair accounts, or been concerned in that base practice, of raising money by coining

Notes, (commonly called the bill trade,) let him be immediately expelled the Society.

To raise a bulwark against *Antinomianism*, the following Propositions, respecting Doctrine, were now agreed to:

Take heed to your doctrine. We said, in 1744, "We have leaned too much towards Calvinism," Wherein? 1. "With regard to *Man's Faithfulness*. Our Lord himself taught us to use the expression. And we ought never to be ashamed of it. We ought steadily to assert, on his authority, that if a man is not *faithful in the unrighteous mammon*, God will not *give him the true riches*. 2. With regard to *working for life*. This also our Lord has expressly commanded us. *Labour, (Ergazesthe)* literally, *work for the meat that endureth to everlasting life*. And in fact every believer, till he comes to glory, works *for* as well as *from life*. 3. We have received it as a maxim, "That a man is to do nothing, in order to Justification:" nothing can be more false. Whoever desires to find favour with God should *cease from evil and learn to do well*. So God himself teaches by the Prophet *Isaiah*. Whoever repents should do *works meet for repentance*. And if this is not *in order* to find favour, what does he do them for?"

Review the whole affair. 1. Who of us is now accepted of God? He that now believes in Christ, with a loving and obedient heart. 2. But who among those that never heard of Christ? He that feareth God and worketh righteousness, according to the light he has. 3. Is this the same with, "He that is sincere?" Nearly, if not quite.

4. Is not this "Salvation by works?" Not by the *merit* of works, but by works, as a *condition*. 5. What have we then been disputing about for these thirty years? I am afraid, *about words*, (namely in some of the foregoing instances.) 6. As to *merit* itself, of which we have been so dreadfully afraid, we are rewarded, *according* to our works, yea, *be-*

cause of our works. How does this differ from *for the sake of our works?* And how differs this from *secundum merita operum*, As our works *deserve?* Can you split this hair? I doubt I cannot.

7. The grand objection to one of the preceding propositions, is drawn from matter of fact. God does in fact justify those, who by their own confession, neither feared God nor wrought righteousness. Is this an exception to the general rule? It is a doubt whether God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own saying so is not proof: for we know how all that are convinced of sin, undervalue themselves in every respect.

8. Does not talking, without proper caution, of a justified or sanctified *state*, tend to mislead men? Almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, *according to our works.* According to the whole of our inward tempers, and outward behaviour."

When these Propositions were published, the Honourable and Rev. Walter Shirley, Chaplain to the Countess of Huntingdon, sent the following circular letter through the three kingdoms."

" *Sir*,

Whereas Mr. Wesley's Conference is to be held at Bristol, on Tuesday the 6th of August next, it is proposed by Lady Huntingdon, and many other Christian Friends (real Protestants) to have a meeting at Bristol, at the same time, of such principal Persons, both Clergy and Laity, who disapprove of the above Minutes; and as the same are thought injurious to the very Fundamental Principles of Christianity, it is further proposed, that they go in a body to the said Conference, and insist upon a formal Recantation of the said Minutes; and in case of a refusal, that they sign and publish their Protest against them. Your presence, Sir, on this occasion is par-

ticularly requested: But if it should not suit your convenience to be there, it is desired that you will transmit your sentiments on the subject to such person as you think proper to produce them. It is submitted to you, whether it would not be right in the opposition to be made to such a *dreadful Heresy*, to recommend it to as many of your Christian Friends, as well of the Dissenters, as of the established Church, as you can prevail on to be there, the cause being of so public a nature.

I am, Sir,

Your obedient Servant,

WALTER SHIRLEY."

"P. S. Your answer is desired, directed to the Countess of Huntingdon, or the Rev. Mr. Shirley, or John Lloyd, Esq. in Bath; or Mr. James Ireland, Merchant, Bristol; or to Thomas Powis, Esq. at Berwick, near Shrewsbury; or to Richard Hill, Esq. at Hawkstone, near Whitchurch, Shropshire. Lodgings will be provided. Enquire at Mr. Ireland's, Bristol."

This brought on a long controversy between the Calvinists and Arminians. In this dispute, the Reverend John Fletcher, one of the holiest men of this age, was eminently conspicuous. With wisdom and zeal becoming an apostle, he vindicated the Minutes, and silenced his antagonists. What he wrote upon that subject is contained in seven volumes duodecimo; and is well worthy the perusal of all lovers of the Bible.

This blessed man died August 14, 1785, in the fifty-sixth year of his age. His life was afterwards published by Mr. Wesley, and also by Mr. Gilpen: both these Memoirs are very useful and instructive.

Sunday, Nov. 18, Mr. Wesley being desired by *Mr. Whitefield's* Executors to preach his funeral sermon, he performed that labour of love on this day at the Tabernacle. That blessed man was found dead on his knees in his chamber on Sunday, Sept. 30, 1770, in Newbury, near Boston, in America, in the fifty-sixth year of his age. The text Mr.

Wesley chose was, *Let me die the death of the righteous, and let my last end be like his.*

August the 6th, 1771, The twenty-eighth Conference was held in Bristol. Mr. Wesley observes concerning it, "We had more Preachers than usual in consequence of Mr. Shirley's circular letter. At ten on Thursday morning, he came with nine or ten of his friends. We conversed freely for about two hours. And I believe they were satisfied, that we were not such dreadful Heretics as they imagined, but were tolerably sound in the faith!"

1772. In the beginning of this year, *John Smith*, one of the Preachers, who laboured mostly in the North of Ireland, died in the faith. He was a remarkably useful man. Many hundreds were converted by his instrumentality; upwards of twenty of whom afterwards became Preachers.

August 4, 1772, The twenty-ninth Conference was held at Leeds.

August 3, 1773, The thirtieth Conference, in London.

In this year, Mr. Wesley published his works in thirty-two volumes duodecimo. Some of these were extracts from other writers, which he had long circulated among the people: others were wrote on the spur of the moment, and manifest the fertility of his mind; and others were composed in defence of the great doctrines of Christianity. They form a rich collection of the purest and most exalted divinity.

August 9, 1774, The thirty-first Conference was held in Bristol.

Nothing new was done at these Conferences. The connexion enjoyed great internal peace though still warmly opposed by the Calvinists, on account of the minutes which were published in the year 1770.

The Preachers were much united; but the Societies were in general burthened with debt, occasioned

by their building Preaching-houses. The chief part of the time of these Conferences therefore was taken up in forming rules in order to extricate the people out of these difficulties.

November 5, 1774, *John Downs*, who had been a Preacher for many years, died in the Lord. On the day of his departure he said, "I feel such a love to the people at West-street, (London) that I could be content to die with them. I do not find myself very well; but I must be with them this evening." He went thither, and began Preaching on, *Come unto me ye that are weary and heavy laden.* After speaking ten or twelve minutes, he sunk down, and spoke no more, till his spirit returned to God. Mr. Wesley gives him the following character. "I suppose he was, by nature, full as great a genius as Sir Isaac Newton. I will mention but two or three instances of it. When he was at school, learning Algebra, he came one day to his master, and said, "Sir, I can prove this proposition a better way than it is proved in the book." His master thought it could not be; but upon trial, acknowledged it to be so. Some time after, his father sent him to *Newcastle* with a clock which was to be mended. He observed the clock-maker's tools, and the manner how he took it in pieces, and put it together again. And when he came home, first made himself tools, and then made a clock, which went as true as any in the town. A third proof of it was this. Thirty years ago, while I was shaving, he was whirling the top of a stick. I asked, "What are you doing?" He answered, "I am taking your face, which I intend to engrave on a copper-plate." Accordingly without any instruction, he first made himself tools, and then engraved the plate. The second picture which he engraved, was that which was prefixed to the Notes upon the New Testament. I suppose such strength of genius has scarce been known in *Europe* before.

For several months past, he had far deeper communion with God than ever he had in his life: and for some days he had been frequently saying, "I am so happy that I scarce know how to live. I enjoy such fellowship with God, as I thought could not be had on this side heaven." And having now finished his course of fifty-two years, after a long conflict with pain, sickness, and poverty, he gloriously rested from his labours, and entered into the joy of his Lord."

1775. In March of this year, Mr. *John Crook*, at that time a zealous Local Preacher, visited the *Isle of Man*. The Lord blessed his labours with uncommon success. He soon commenced an Itinerant Preacher; and has laboured in that Island at different times, between nine and ten years.

August 1, 1775, The thirty-second Conference was held in Leeds. Mr. Wesley observes concerning it: "Having received several letters, intimating that many of the Preachers were utterly unqualified for the work, having neither grace nor gifts sufficient for it, I determined to examine this weighty charge with all possible exactness. In order to this, I read those letters to the Conference; and begged, that every one would freely propose and enforce whatever objection he had to any one. The objections proposed were considered at large: in two or three difficult cases, Committees were appointed for that purpose. In consequence of this, we were all fully convinced, that the charge advanced was without foundation: that God had really sent those labourers into his vineyard, and had qualified them for the work. And we were all more closely united together than we had been for many years."

It was also asked, *Q.* Are not many of the Classes too large?—*A.* Yes, Divide every one which contains above thirty members. It would be well if this rule was constantly attended to.

After the Preachers had signed the articles of

Union, already mentioned, they concluded with these words, "We all deny that there is, or can be, *any merit, properly speaking, in Man.*"

August 6, 1776, The thirty-third Conference was held in London. Mr. Wesley was very strict in examining into the gifts, graces, and usefulness of the Preachers. The result was, one was excluded for insufficiency, and two for misbehaviour. "And, says he, "we were thoroughly satisfied, that all the rest had both grace and gifts for the work wherein they were engaged." At that time there were one hundred and fifty-five Travelling Preachers in Great Britain and Ireland.

Mr. Wesley's, Fletcher's, and Sellon's works were recommended to the Preachers as an antidote against the poison of absolute Predestination; in order that they might be enabled to guard the people against being drawn away by that doctrine.

August 13, 1776, Thomas Coke, L. L. D. joined Mr. Wesley. He thus speaks of this incident in his eighteenth Journal, page 23. "Being at Kingston, near Taunton, I found a Clergyman, Dr. Coke, late Gentleman-Commoner of Jesus College, in Oxford, who came twenty miles on purpose. I had much conversation with him, and a union then began, which I trust shall never end." His name did not appear on the Minutes till the year 1778. In that year he was appointed to labour in London. Since that time he has been a very active useful man in the connexion.

April 2, 1777, Mr Wesley laid the foundation-stone of the New Chapel in London.

May 18, 1777. Mr. Wesley says in his journal. "I buried the body of *Joseph Guilford*, a holy man, and a useful Preacher. Surely never before did a man of so weak talents, do so much good! He died as he lived, in the full triumph of faith, vehemently rejoicing in and praising God!"

August 5, 1777, The thirty-fourth Conference was held in Bristol. Mr. Wesley observes concerning it, "I now particularly enquired of every Assistant (as that report had been spread far and wide) Have you reason to believe from your own observation, that the Methodists are a fallen people? Is there a decay or an increase in the work of God where you have been? Are the Societies in general more dead or more alive to God than they were some years ago?" The almost universal answer was, "If we *must know them by their fruits*, there is no decay in the work of God, among the people in general. The Societies are not dead to God: they are as much alive as they have been for many years. And we look on this report as a mere device of Satan, to make our hands hang down."

"But to come to a short issue. In most places, the Methodists are still a poor despised people, labouring under reproach, and many inconveniencies: therefore, wherever the power of God is not, they decrease. By this then you may form a sure judgment. Do the Methodists in general decrease in number? Then they decrease in grace: they are a fallen, or at least a falling people. But they do not decrease in number; they continually increase: therefore they are not a fallen people."

"The Conference concluded in much love. But there was one jarring string; *John Hilton* told us, he must withdraw from our connexion, because he saw the Methodists were a fallen people."

Mr. Wesley, for the first time, mentioned in the Minutes of this Conference, those persons who died in the work.

Q. What Preachers have died this year?—*A. John Slocombe*, at *Clones*, an old labourer, worn out in the service. *John Harrison*, near *Lisburn*, a promising youth, serious, modest, and much devoted to God. *William Lumley* at *Hexham*, a blessed young man, a happy witness of the full liberty of the children of God. And *William Minethorp*, near *Dunbar*, an Israelite indeed, in whom was no guile.

The propriety of inserting these accounts appeared at once, so that the same has been done every year from that time. Thus an honourable testimony has been borne concerning those who have deserved it, and who have continued to labour in union with their brethren till they finished their course; it has served also to excite the survivors to follow them as they followed Christ.

Q. What is the Yearly subscription?—*A.* Nothing. There is only one contribution this year, namely, For the New Chapel in London.

Great exertions were made by the Preachers for that Chapel; but this was soon forgotten, and a law-suit commenced about it in little more than a year after Mr. Wesley's death! When the suit had cost 1200l. the difference was amicably settled! Before the agreement took place, the Lord Chancellor determined the four following particulars. 1. That the majority of the Trustees bound the minority in all things agreeable to the letter of the Trust-deed. 2. That the Trustees had a right to choose Stewards for themselves, in order to manage the concerns of the Trust. 3. That whatever money was subscribed by individuals and laid out on the Trust premises, was to be disposed of by the Trustees according to their Trust-deed. 4. That no Trustees could remove a Preacher from the Pulpit without proving him immoral in his life, or erroneous in his doctrine.

At the Conference in the year 1796, when the above dispute was settled, it was asked,

Q. How shall we avoid the being entangled in Law?—*A.* Let no district meetings, no Preacher, or number of Preachers, or people whatsoever, on any consideration, involve the Conference in a Law-suit, nor have any demand on the Conference for the expences, or any part of the expences of a Law-suit; more especially concerning Chapels or Preaching-houses, without the consent of the Conference previously obtained."

In the course of this Law-suit, when it was in the

Exchequer in equity, the Counsel for the Trustees urged the *Court* to appoint a Receiver of the revenues of the Trust Premises. The LORD CHIEF BARON said, "The Trustees are in possession, and the CHARITY goes on." Viewing the Chapels vested in the hands of Trustees in the light of a Charity, has produced two good consequences. 1. That it is no sin to make collections for them on the Lord's day. 2. That if any Trustees were to embezzle the Revenues of the Chapels and refuse to shew their accounts, they can be made to shew them by an appeal to the Court of Chancery.

January 1, 1778, Mr. Wesley began to publish a periodical work, which he entitled "The Arminian Magazine; consisting of Extracts and Original Treatises on Universal Redemption." He continued this work while he lived. The Conference have done the same since his death. It is a very useful work, has been widely circulated, and has done much good.

1778. This summer Mr. Wesley held a Conference at Dublin in Ireland. The Rev. Edward Smyth, (who some time before had been expelled from a church in the North of Ireland, for preaching the truth,) was now in connexion with the Methodists. He revived the controversy respecting the Church of England, and laboured with all his might, and with manifest uprightness of mind, to persuade Mr. Wesley and the brethren to separate from it. The debate ended by the Conference agreeing to the following propositions, which were afterwards adopted by the English Conference, and published in the Minutes.

Q. Is it not our duty to separate from the Church, considering the wickedness both of the clergy and the people?—*A.* We conceive not. 1. Because both the priests and the people were full as wicked in the Jewish Church, and yet God never commanded the holy Israelites to separate from them.

2. Neither did our Lord command his disciples to separate from them, he rather commanded the contrary. 3. Hence it is clear, *that* could not be the meaning of St. Paul's words, *Come out from among them, and be ye separate.*"

Q. Have we a right view of our work?—*A.* Perhaps not. It is not to take care of this or that Society, or to preach so many times: but to save as many souls as we can: to bring as many sinners as we can to repentance, and with all our power to build them up in that holiness, without which they cannot see the Lord.

Q. Why do so many of our Preachers fall into nervous disorders?—*A.* Because they do not sufficiently observe Dr. *Cadogan*'s rules. To avoid indolence and intemperance. They do indeed use exercise. But many of them do not use enough: not near so much as they did before they were Preachers. And sometimes they sit still a whole day. This can never consist with health. They are not intemperate in the vulgar sense. They are neither drunkards nor gluttons. But they take more food than nature requires; particularly in the evening.

Q. What advice would you give to those that are *nervous?*—*A.* Advice is made for them that will take it. But who are they? One in ten, or twenty? Then I advise. 1. Touch no dram, tobacco, or snuff. 2. Eat very light, if any, supper. 3. Breakfast on nettle, or orange-peel tea. 4. Lie down before ten; rise before five. 5. Every day use as much exercise as you can bear: or, 6. Murder yourself by inches." These rules are as necessary for the people as the Preachers.

August 4, 1778, The thirty-fifth Conference was held in Leeds. The following minute is all that is either new or important.

Q. Is it not adviseable for us to visit all the jails

we can?—*A.* By all means. There cannot be a greater charity."

Sunday, Nov. 1, Mr. Wesley opened the new Chapel in London.

August 3, 1779, The thirty-sixth Conference was held in London. Now, for the first time, appeared a general decrease, which made Mr. Wesley enquire,

Q. How can we account for the decrease in so many Circuits this year?—*A.* It may be owing, partly to want of preaching abroad, and of trying new places: partly to prejudice against the King, and *speaking evil of dignities*, (at the time of the American war) but chiefly to the increase of *worldly mindedness*, and *conformity to the world.*

Q. How can we stop this evil-speaking?—*A.* Suffer none that speak evil of those in authority, or that prophesy evil to the nation, to preach with us. Let every Assistant take care of this.

There was also a want of money to carry on the work. The collections fell short. This induced the Conference to adopt the following measures, that it might not be so in future. Part of the yearly subscription had been hitherto set apart to pay off the debts of the Chapels; it was now agreed that it should be so no more. The following regulations were adopted. "1. Let every Circuit bear its own burden, and not lean upon the Conference. 2. Tell every one expressly, "We do not make a subscription for paying debts." 3. Let all the Assistants in Ireland do the same as those in England.

From hence it appears, that the *support* of the Gospel depends on the piety of the people. This is universally true.

The following Minutes also appear.

Q. Shall any Assistant take into the Society, any whom his predecessor has put out?—*A.* Not without first consulting him.

Q. What can be done to revive the work in Scotland?—*A.* 1. Preach abroad as much as possible. 2. Try every town and village. 3. Visit every member of every Society at home.

Sunday, August 8, 1779, Mr. Wesley observes in his Journal, "This was the last night which I spent at the Foundry. What hath God wrought there in forty years!!" He now removed to the house built for him and the Preachers in the City Road.

August 1, 1780, The thirty-seventh Conference began at Bristol. Mr. Wesley observes concerning it, "We have been always hitherto straitened for time. In future let nine or ten days be allowed for each Conference, that every thing relative to the carrying on of the work of God may be maturely considered." At this time the large Minutes containing the whole of our discipline, were revised, and solemnly confirmed.

June 7, 1781, Mr. Wesley being in the Isle of Man, says, "I met our little body of Preachers. There were two and twenty in all." (Local Preachers.) So greatly had God blessed the word since Mr. Crook first visited them in the year 1775.

August 7, 1781, The thirty-eighth Conference was held at Leeds. The following matters were considered.

Q. If Bankrupts ever are able, is it not their duty to pay their whole debt?—*A.* Doubtless it is. If they do not, they ought not to continue in our Society.

Q. Ought we not to exhort all dying persons, to be then, at least, merciful after their power?—*A.* We ought; without any regard to the reflections which will be cast upon us on that account.

At this Conference, Mr. Wesley began to draw money out of the Preachers Fund, in order to support the wives of the Travelling Preachers, which could not be supported by the Circuits. It

was now agreed to request the people to contribute to the Fund. Mr. Wesley drew up the following address to be presented to the people on the occasion. It had the desired effect, the people willingly contributed to the support of their old Preachers.

" To the Members and Friends of the Methodist Societies.

" *Friends and Brethren*,

" As several of the Preachers in our connection, who have spent their time and strength in calling sinners to repentance, are now so superannuated that they can no longer keep a Circuit, and as others of them (who are gone to their reward) have left destitute widows and children behind them: in order to make some small provision for these, it has been agreed on in Conference, that every Travelling Preacher shall, out of his little allowance, subscribe a guinea yearly.

" But as this sum is in no wise sufficient to answer the growing demands, several of our friends have offered their assistance, by subscribing something yearly: and if others of you shall see good to follow their laudable example, it will, no doubt, be pleasing to God, a comfort to his worn-out servants, and a great encouragement to those who are still labouring in our Lord's vineyard; and, of consequence, give great satisfaction to your affectionate brethren and servants in the Gospel,

JOHN WESLEY.

A. B.
C. D. } STEWARDS."

Rules respecting taking out married Preachers to travel. It was observed, " As we have neither money nor houses for any more wives, What can we do?—*A*. We must admit no more married Preachers, unless in defect of single Preachers."

At the Conference in 1798, it was asked,

Q. Why cannot more married Preachers be taken out to travel, seeing we have many of unblemished

characters in divers Circuits?—*A.* 1. Because our temporal circumstances are exceedingly straitened, so that we cannot provide for them. 2. We have, at present, a sufficiency of single men to supply the Circuits." In the year 1800, it was asked,

"*Q.* Have not some Local Preachers been injured, by being encouraged to expect they should be called out to travel, without sufficient reason?—*A.* This has been the case in a few instances. And that it may not be the case any more, Let no Preacher, or number of Preachers, encourage any person to give up his business, and prepare to travel, without the authority of the Conference."

It was also asked at this Conference in 1781,

"*Q.* Can we erect a School for Preachers children in Yorkshire?—*A.* Probably we may. Let our brethren think of a place, and a master, and send me word." This has been often talked of, but nothing has been done. The reasons are, 1. Want of unanimity among the brethren respecting the measure. 2. Want of money to defray the expence.

In July 1782, Dr. Coke was delegated by Mr. Wesley to hold a Conference in Dublin. This has been continued annually at the same place ever since, and Dr. Coke has for the most part presided at it. It has, under God, proved a great blessing to the Irish Methodists. At this time, (1782) there were only fifteen Circuits, thirty-four Travelling Preachers, and six thousand four hundred and seventy-two members in the Societies. At present (1802) there are more than double that number of Circuits, Preachers and members.

August 6, 1782, The thirty-ninth Conference was held in London. At this time the Trustees of the Chapel at Birstall, in Yorkshire, manifested a want of confidence in Mr. Wesley, and the Conference. They desired liberty to chuse Preachers, in connexion with the body; but they were not

willing to submit to the appointment of the Conference. They were the more positive in this, as their Chapel was not settled according to the Methodist plan.

This was the first time that any thing of the kind appeared. (It was in this place that *John Nelson* began his labours.) The following resolutions were adopted.

Q. What can be done with regard to the preaching-house at Birstall?—*A.* If the Trustees still refuse to settle it on the Methodist plan, 1. Let a plain state of the case be drawn up. 2. Let a collection be made throughout all England, in order to purchase ground, and to build another preaching-house as near the present as may be. This difference, after a time, was amicably settled. The following minutes also appear.

Q. Several members of our Societies who make conscience of Sabbath-breaking, have been much distressed; *Barbers* in particular. What can be done to relieve them?—*A.* 1. Let no members of our Society have their hair dressed on a Sunday. 2. Let all our members that possibly can, employ those barbers.

Q. Is it well for our Preachers to powder their hair, or to wear artificial curls?—*A.* To abstain from both is the more excellent way.

Q. Ought any person to be continued as a member of our Society in Ireland, who learns, or performs the military exercise as a volunteer, on the Lord's day?—*A.* No: certainly. Let him be excluded. *N. B.* Meeting on the parade, in order to attend divine service, is not to be considered as an infringement of this rule. Nor shall the above minute refer to any thing which it may be necessary for them to do, in case of an actual invasion.

Q. Ought any person to be excluded our Society, who, after proper admonition, will on the Lord's-day continue a spectator of the exercise of the volunteers?—*A.* Certainly they ought.

It was recommended to every Assistant to remind every Society that our original rule was, 1. For every member to contribute one penny weekly, (unless in extreme poverty.) 2. And one shilling quarterly, at the renewing of the Tickets. 3. And to ask each member, Can you afford to observe our rule? And receive what he is able to give. It was then observed; "The Scripture says, *If any man that is called a brother be a fornicator, or covetous, with such an one no not to eat.* And *put away from among yourselves that wicked person.* This is an express command: and it is of unspeakable importance. These *money-lovers* are the pest of every Christian Society. They have been the main cause of destroying every revival of religion. They will destroy us, if we do not put them away. 2. But how shall we know them, without the miraculous discernment of Spirits?—*A.* 1. By their own confession. Tell any one alone, with all tenderness, "I am to give an account of your soul to God. Enable me to do it with joy. I am afraid you are covetous. Answer me a few questions, in order to remove that fear." 2. By their fruits. For instance, a man not worth a shilling enters our Society. Yet he freely gives a penny a week. Five years after, he is worth scores of pounds. He gives a penny a week still. I must think this man covetous, unless he assures me he bestows his charity some other way. For every one is covetous, whose beneficence does not increase in the same proportion as his substance."

The following rules were agreed to.

Q. Shall we insist on that rule," Sing no hymns of your own composing?—*A.* Undoubtedly: and let those who will not promise this, be excluded at the next Conference."

Q. It was agreed last year, that all the Preachers should join as one man to prevent people's talking before and after sermon. Has this been done? —*A.* Hardly at all.

Q. But what can be done now?—*A.* 1. Let the Preacher desire every person to go silently away. 2. Let no Preacher speak one word in the preaching-house. 3. Let each Preacher do this over and over, till the point is gained." It was also added, "No person can be a Travelling Preacher, who cannot preach both morning and evening.

July 29, 1783, The fortieth Conference was held in Bristol. Mr. Wesley found it necessary at this time, to change the master of Kingswood School, on account of a total want of discipline. He observes also, "The children must never play; and a master must be always present with them." He would have them, instead of play, to learn husbandry, or some mechanic art. At this Conference it was also enquired,

Q. What can be done to get all our preaching-houses settled on the Methodist plan?—*A.* Let Dr. Coke visit the Societies throughout England, as far as is necessary for the accomplishment of this design; and let the respective Assistants give him all the support in their power. This work exposed the Doctor for a time to a great deal of reproach, and in many instances he failed of his object.

Mr. Wesley "acknowledged, that the needlessly multiplying of Preaching-houses was a great evil," but it does not appear that he or the Conference could prevent it. So they endeavoured to bear it as well as they could.

February 14, 1784, Mr. Wesley consulted with the London Preachers respecting a proposal of sending Missionaries to the East Indies; and observes, "After the matter had been fully considered, we were unanimous in our judgment—That we have no call thither yet, no invitation, no providential opening of any kind." Perhaps the time will shortly come.

February 28, 1784, Mr. Wesley executed the DEED OF DECLARATION, constituting one hun-

dred of the travelling Preachers, "The Conference of the People called Methodists." The design of this was to give a legal specification of that phrase "The Conference of the People called Methodists," which is inserted in all the Deeds of the Chapels. By virtue of this Deed, the Conference claims the power of appointing Preachers to preach in those Chapels. It is as follows:

An Attested Copy of Mr. WESLEY'S *Declaration and Establishment of the Conference of the People called Methodists, enrolled in his Majesty's High Court of Chancery*

To All to Whom these Presents shall come, John Wesley, late of Lincoln-College, *Oxford*, but now of the City-Road, London, Clerk, sendeth greeting:

WHEREAS divers Buildings commonly called Chapels, with a messuage and dwelling-house, or other appurtenances to each of the same belonging, situate in various parts of Great-Britain, have been given and conveyed from time to time by the said John Wesley to certain persons and their heirs in each of the said gifts and conveyances named; which are enrolled in his Majesty's High Court of Chancery, upon the acknowledgment of the said John Wesley, (pursuant to the act of Parliament in that case made and provided) upon trust, that the Trustees in the said several deeds respectively named, and the survivors of them and their heirs and assigns, and the Trustees for the time being to be elected as in the said deeds is appointed, should permit and suffer the said John Wesley and such other person and persons as he should for that purpose from time to time nominate and appoint, at all times during his life, at his will and pleasure to have and enjoy the free use and benefit of the said premises, that he the said John Wesley and such person and persons as

he should nominate and appoint, might therein preach and expound God's holy word: And upon further trust that the said respective trustees and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons, as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life—To have, use, and enjoy the said premises respectively for the like purposes as aforesaid: and after the decease of the survivor of them the said John Wesley and Charles Wesley, then upon further trust, that the said respective Trustees and the survivors of them and their heirs and assigns, and the Trustees for the time being for ever, should permit and suffer such person and persons and for such time and times as should be appointed at the yearly Conference of the People called Methodists in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: And whereas divers persons have in like manner given or conveyed many Chapels, with messuages and dwelling-houses or other appurtenances to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain trustees, in each of the said gifts and conveyances respectively named upon the like trusts, and for the same uses and purposes as aforesaid, (except only that in some of the said gifts and conveyances, no life estate or other interest is therein or thereby given and reserved to the said Charles Wesley), And whereas, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or the interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself as donor of the several Chapels, with the messuages, dwelling-houses, or appurtenances before mentioned, as

of the donors of the said other Chapels, with the messuages, dwelling-houses or appurtenances to the same belonging given or conveyed to the like uses and trusts, to explain the words yearly Conference of the People called Methodists, contained in all the said trust deeds, and to declare what persons are members of the said Conference, and how the succession and identity thereof is to be continued: *Now therefore these presents witness*, that for accomplishing the aforesaid purposes, the said John Wesley doth hereby declare, that the Conference of the People called Methodists, in London, Bristol, or Leeds, ever since there hath been any yearly Conference of the said People called Methodists in any of the said places, hath always heretofore consisted of the Preachers and Expounders of God's holy word, commonly called Methodist Preachers, in connection with, and under the care of the said John Wesley, whom he hath thought expedient year after year to summons to meet him, in one or other of the said places, of London, Bristol, or Leeds, to advise with them for the promotion of the gospel of Christ, to appoint the said persons so summoned, and the other Preachers and Expounders of God's holy word, also in connection with, and under the care of the said John Wesley, not summoned to the said yearly Conference, to the use and enjoyment of the said Chapels and premises so given and conveyed upon trust for the said John Wesley, and such other person and persons as he should appoint during his life as aforesaid, and for the expulsion of unworthy and admission of new persons under his care and into his connection to be Preachers and Expounders as aforesaid, and also of other persons upon trial for the like purposes; the names of all which persons so summoned by the said John Wesley, the persons appointed with the Chapels and premises to which they were so appointed, together with the duration of such appointments, and of those expelled or admitted into

connection or upon trial, with all other matters transacted and done at the said yearly Conference, have year by year been printed and published under the title of Minutes of Conference. *And these presents further witness*, and the said John Wesley doth hereby avouch and further declare, that the several persons herein after named, to wit, the said John Wesley and Charles Wesley,* of the city of London; John Allen*, Bristol; Charles Almore, York; John Booth, Colchester; Jeremiah Brettel, Lynn; John Barber, Northampton; John Broadbent,* Oxford; John Brettel,* Gloucester; Samuel Bardsley, Macclesfield; Joseph Bradford, Leicester; Samuel Bradburn, Leeds; Isaac Brown, Birstall; Joseph Benson, Halifax; George Button, Isle of Man; Thomas Briscoe*, Yarm; William Broothby*, Newcastle upon Tyne; Andrew Blair*, Corke; George Brown, Clones; Thomas Barber, Charlemont; Thomas Coke, London; James Creighton, London; Thomas Cooper, Colchester; Joseph Cole, Oxford; Jonathan Cousins, Gloucester; Thomas Carlill*, Grimsby; Thomas Corbitt*, Gainsborough; Robert Costerdine*, Colne, William Collins*. Sunderland; John Crook, Lisburne; William Dufton*, Halifax; Thomas Dixon, Newcastle upon Tyne; John Easton*, Colne; John Fenwick*, Burslem; Henry Foster*, Belfast; William Green*, Bristol; John Goodwin, Chester, Parson Greenwood*, Liverpool; James Hall*, Plymouth; William Hoskins*, Cardiff; Joseph Harper*, Grimsby; Thomas Hanby*, Burslem; Thomas Hanson*, Huddersfield; Lancelot Harrison, Scarborough; Robert Hopkins, York; Christopher Hopper*, Newcastle upon Tyne; William Hunter*, Berwick upon Tweed; Edward Jackson, Hull; Daniel Jackson, Dublin; Joshua Keighley*, Seven Oaks; John Leech, Brecon; Thomas Longley, Derby; Robert Lindsay*, Sligo; John Mason*, Salisbury; John Moon*, Plymouth Dock; John Murlin*, Manchester; William Myles, Not-

tingham; Alexander Mather*, Bradforth; Henry Moore, Cork; Duncan M'Allum, Aberdeen; Jonathan Parkin, Lynn; Joseph Pescod, Bedford; William Percival, Manchester: John Pawson, York; Christopher Peacock*, Yarm; John Peacock*, Barnard Castle; Nehemiah Price*, Athlone; Richard Rodda, Birmingham; Thomas Rankin*, London; James Rogers, Macclesfield; Jeremiah Robertshaw*, Leicester; James Ray*, Gainsborough; Robert Roberts*, Leeds; Benjamin Rhodes, Keighley; Jasper Robinson*, Isle of Man; Thomas Rutherford, Dublin; George Story, Salisbury; William Saunders*, Brecon; William Simpson*, Sheffield; Robert Scott*, Lincoln; George Shadford*, Hull; John Shaw*. Huddersfield; Joseph Saunderson, Dundee; Thomas Tennant*, London; James Thom, St. Austle: Joseph Taylor, Redruth; Thomas Taylor, Sheffield; William Thompson*, Leeds; Barnabas Thomas*, Hull; William Thom*, Whitby; Zechariah Udall, Liverpool; Thomas Vasey, Liverpool; John Valton*, Bristol; James Wood, Rochester; Richard Whatcoat, Norwich; Christopher Watkins*, Northampton; Francis Wrigley, St. Austle; Duncan Wright*, Chester; William Warrener, Dundee; Richard Watkinson*, Limerick; Gentlemen, being Preachers and Expounders of God's holy word under the care and in connection with the said John Wesley, have been, and now are, and do, on the day of the date hereof, constitute the Members of the said Conference, according to the true intent and meaning of the said several gifts and conveyances wherein the words Conference of the People called Methodists are mentioned and contained. And that the said several persons before-named, and, their

Note. At the end of the names, are the places where those Preachers were stationed at the time the deed was made and inrolled. This mark * shews that those Preachers have died, or ceased to travel; as none but Itinerant Preachers can be of the hundred who constitute the Conference.

their successors for ever, to be chosen as herein after mentioned, are and shall for ever be construed, taken and be the conference of the People called Methodists. Nevertheless upon the terms and subject to the regulations herein-after prescribed, that is to say,

First, That the Members of the said Conference, and their successors for the time being for ever, shall assemble once in every year, at London, Bristol, or Leeds (except as after mentioned) for the purposes aforesaid; and the time and place of holding every subsequent Conference shall be appointed at the preceding one, save that the next Conference after the date hereof, shall be holden at Leeds in Yorkshire, the last Tuesday in July next.

Second, The act of the majority in number of the Conference assembled as aforesaid, shall be had, taken, and be the act of the whole Conference to all intents, purposes, and constructions whatsoever.

Third, That after the Conference shall be assembled as aforesaid, they shall first proceed to fill up all the vacancies occasioned by death or absence as after mentioned.

Fourth, No act of the Conference assembled as aforesaid, shall be had taken or be the Act of the Conference, until forty of the members thereof are assembled, unless reduced under that number by death since the prior Conference or absence as after mentioned; nor until all the vacancies occasioned by death or absence shall be filled up by the election of new members of the Conference, so as to make up the number one hundred, unless there be not a a sufficient number of persons objects of such election: and during the assembly of the Conference there shall always be forty members present at the doing of any act, save as aforesaid, or otherwise such act shall be void.

Fifth, The duration of the yearly assembly of the Conference, shall not be less than five days, nor more than three weeks, and be concluded by the appointment of the Conference, if under twenty-one days; or otherwise the conclusion thereof shall

follow of course at the end of the said twenty-one days; the whole of all which said time of the assembly of the Conference shall be had, taken, considered, and be the yearly Conference of the People called Methodists, and all acts of the Conference during such yearly assembly thereof, shall be the acts of the Conference and none others.

Sixth, Immediately after all the vacancies occasioned by death or absence are filled up by the election of new members as aforesaid, the Conference shall chuse a president and secretary of their assembly out of themselves, who shall continue such until the election of another president or secretary in the next, or other subsequent Conference; and the said President shall have the privilege and power of two members in all acts of the Conference during his presidency, and such other powers, privileges and authorities, as the Conference shall from time to time see fit to entrust into his hands.

Seventh, Any member of the Conference absenting himself from the yearly assembly thereof for two years successively without the consent or dispensation of the Conference, and be not present on the first day of the third yearly assembly thereof at the time and place appointed for the holding of the same, shall cease to be a member of the Conference from and after the said first day of the said third yearly assembly thereof to all intents and purposes, as though he was naturally dead. But the Conference shall and may dispense with or consent to the absence of any member from any of the said yearly assemblies, for any cause which the Conference may see fit or necessary, and such member whose absence shall be so dispensed with, or consented to by the Conference, shall not by such absence cease to be a member thereof.

Eighth, The Conference shall and may expel and put out from being a member thereof, or from being in connection therewith, or from being upon trial, any person member of the Conference, admitted into connection, or upon trial, for any cause which

the Conference may see fit or necessary; and every member of the Conference so expelled and put out, shall cease to be a member thereof to all intents and purposes, as though he was naturally dead. And the Conference immediately after the expulsion of any member thereof as aforesaid, shall elect another person to be a member of the Conference in the stead of such member so expelled.

Ninth, The Conference shall and may admit into connection with them, or upon trial, any person or persons whom they shall approve, to be Preachers and Expounders of God's holy word, under the care and direction of the Conference, the name of every such person or persons so admitted into connection or upon trial as aforesaid, with the time and degrees of the admission, being entered in the Journals or Minutes of the Conference.

Tenth, No person shall be elected a member of the Conference who hath not been admitted in connection with the Conference as a Preacher and Expounder of God's holy word, as aforesaid, for twelve months.

Eleventh, The Conference shall not nor may nominate or appoint any person to the use and enjoyment of, or to preach and expound God's holy word in, any of the chapels and premises so given or conveyed, or which may be given or conveyed upon the trusts aforesaid, who is not either a member of the Conference, or admitted into connection with the same, or upon trial as aforesaid; nor appoint any person for more than three years successively to the use and enjoyment of any chappels and premises already given, or to be given or conveyed upon the trusts aforesaid, except ordained ministers of the church of England.

Twelfth, That the Conference shall and may appoint the place of holding the yearly assembly thereof at any other city, town, or place than London, Bristol or Leeds, when it shall seem expedient so to do.

Thirteenth, And for the convenience of the chap-

pels and premises already or which may hereafter be given or conveyed upon the trusts aforesaid, situate in Ireland or other parts out of the kingdom of Great Britain, the conference shall and may, when and as often as it shall seem expedient, but not otherwise, appoint and delegate any member or members of the Conference with all or any of the powers, privileges, and advantages herein before contained or vested in the Conference; and all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the conference so appointed and delegated as aforesaid, the same being put into writing, and signed by such delegate or delegates, and entered in the Journals or Minutes of the Conference and subscribed as aftermentioned, shall be deemed, taken and be, the acts, admissions, expulsions, and appointments of the Conference, to all intents, constructions and purposes whatsoever, from the respective times, when the same shall be done by such delegate or delegates; notwithstanding any thing herein contained to the contrary.

Fourteenth, All resolutions and orders touching elections, admissions, expulsions, consents, dispensations, delegations, or appointments and acts whatsoever of the Conference shall be entered and written in the Journals or Minutes of the Conference which shall be kept for that purpose, publickly read, and then subscribed by the President and Secretary thereof for the time being, during the time such Conference shall be assembled; and when so entered and subscribed, shall be had, taken, received and be the Acts of the Conference, and such entry and subscription as aforesaid shall be had, taken, received, and be evidence of all and every such acts of the said Conference and of their said Delegates without the aid of any other proof; and whatever shall not be so entered and subscribed as aforesaid, shall not be had, taken, received, or be the Act of the Conference: and the said President and Secretary

are hereby required and obliged to enter and subscribe as aforesaid every Act whatever of the Conference.

Lastly, Whenever the said Conference shall be reduced under the number of forty members, and continue so reduced for three yearly assemblies thereof successively, or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid, during the space of three years, that then, and in either of the said events, the Conference of the people called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages shall cease, and the said Chapels and premises, and all other Chapels and premises, which now are, or hereafter may be settled, given or conveyed, upon the trusts aforesaid, shall vest in the Trustees for the time being of the said Chapels and premises respectively, and their successors for ever: UPON TRUST that they, and the survivors of them, and the Trustees for the time being, do, shall, and may appoint such person and persons to preach and expound God's holy word therein, and to have the use and enjoyment thereof, for such time, and in such manner as to them shall seem proper.

Provided always that nothing herein contained shall extend or be construed to extend, to extinguish, lessen, or abridge the Life-estate of the said John Wesley, and Charles Wesley, or either of them, of and in any of the said Chapels and premises, or any other Chapels and premises, wherein they the said John Wesley, and Charles Wesley, or either of them now have, or may have any estate or interest, power or authority whatsoever. In witness whereof the said John Wesley hath hereunto set his hand and seal, the twenty-eighth day of February, in the twenty-fourth year of the reign of our Sovereign Lord George the Third, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, and in the year

of our Lord one thousand, seven hundred and eighty-four.

JOHN WESLEY.

Sealed and Delivered (being first duly stamped) in the presence of }
WILLIAM CLULOW, *Quality-Court, Chancery-Lane, London.*
RICHARD YOUNG, Clerk to the said William Clulow.

The above is a true Copy of the original Deed (which is enrolled in Chancery) and was therewith examined by us

WILLIAM CLULOW.
RICHARD YOUNG.

The following is the Deed for settling the preaching-houses, as it was published in the year 1788. All that part respecting Mr. Wesley must now be left out of the Deeds of the Chapels, as he is no more.

Q. What is the Conference plan?—*A.* It is as follows:

"This Indenture made ——— between *Benjamin Heaps*, of ———, in the county of ——, on the one part, and *Thomas Philips*, Hatter, on the other part, Witnesseth, That in consideration of five shillings, lawful money of *Great Britain*, by the said *T. P.* and to the said *B. H.* truly paid, before the sealing and delivering hereof (the receipt whereof the said *B. H.* doth hereby acknowledge) and for divers other considerations him thereunto moving; the said *B. H.* hath granted, bargained and sold, and by these presents doth bargain and sell, unto the said *T. P.* and their heirs and assigns for ever, All that lately erected house or tenement, with the yard thereunto adjoining, situate in ——— aforesaid, now in the tenure or occupation of ———, together with all the ways, drains and privileges to the said premises appertaining, and all the profits thereof, with all the right,

title and interest in law and equity: To have and to hold, the said house, yard and other premises, to the said *T. P.* their heirs and assigns for ever. Nevertheless upon special trust and confidence, and to the intent that they and the survivors of them, and the Trustees for the time being, do and shall permit *John Wesley* of the City Road, *London*, Clerk, and such other persons as he shall from time to time appoint, and at all times, during his natural life, and no other persons, to have and enjoy the free use and benefit of the said premises; that the said *John Wesley*, and such other persons as he appoints, may therein preach and expound God's holy word. And after his decease, upon farther trust and confidence, and to the intent that the said *T. P.* or the major part of them, or the survivors of them, and the major part of the Trustees of the said premises for the time being, shall from time to time, and at all times for ever, permit such persons as shall be appointed at the yearly Conference of the people called *Methodists*, as established by a Deed-Poll of the said *John Wesley* under his hand and seal, bearing date the 28th day of February in the year 1784, and enrolled in his Majesty's High Court of Chancery, and no others, to have and to enjoy the said premises, for the purposes aforesaid. Provided always, that the said persons preach no other doctrine than is contained in Mr. *Wesley's* Notes upon the New Testament, and four volumes of Sermons: and upon further trust and confidence, that as often as any of these Trustees, or the Trustees for the time being, shall die, or cease to be a member of the Society commonly called *Methodists*, the rest of the said Trustees, or of the Trustees for the time being, as soon as conveniently may be, shall and may chuse another Trustee or Trustees, in order to keep up the number of — Trustees for ever. In witness whereof the said *B. H.* hath hereunto set his hand and seal, the day and year above written."

If the preaching-house is in debt, a clause may

be inserted, empowering the Trustees to mortgage the premises.

At the Conference in 1790, it was added, "No house shall be undertaken, nor a stone laid, till the house is settled after the Methodist form, verbatim. N. B. No lawyer is to alter one line, neither need any be employed."

The Deeds of the Preaching-houses must have, on the first skin of parchment, one twenty shillings stamp, and one ten shillings stamp, and no other. On the second skin of parchment, one twenty shillings stamp, and no other. On the third skin, (if wanting) to the sixteenth, the same.

If it relate to a Preaching-house out of *London*, it must be acknowledged by the person or persons conveying the premises to Trustees, (after the execution of it) before a Master Extraordinary in Chancery. N. B. Almost every eminent Attorney at Law in the country, is a Master Extraordinary in Chancery. It must be presented to the Enrollment Office, within six lunar months after its date, or it is of no value. A lunar month is twenty-eight days.

The following words, or words to this purport, must be inserted on the margin of the Deed, by the Master in Chancery: "*A. B.* of the parish of —— in the county of —— (and *C. D.* &c. if the premises have been purchased in the names of two or more) did appear before me, this —— day of —— in the year of ——, and did acknowledge that he did sign, seal and deliver this Indenture as his own Act and Deed; and prays that the same may be enrolled in his Majesty's High Court of Chancery.

E. F.

Master Extraordinary in Chancery."

CHAPTER THE SEVENTH.

From the Conference in 1784, *to Mr. Wesley's Death in* 1791.

JULY 27, 1784, The forty-first Conference was held at Leeds. Messrs. John Hampson, sen. and John Hampson, jun. his son; William Eells, and Joseph Pillmoor, with a few other Travelling Preachers, were greatly offended at the Deed Mr. Wesley had executed. Their names were not inserted in it. They strove to make a party among the Preachers, but were disappointed. By Mr. Fletcher's friendly efforts, a partial reconciliation was effected between them and Mr. Wesley: but it was of short continuance. Soon after the Conference, Mr. Hampson, senior, became an Independant Minister; but being old and infirm, and the people poor among whom he laboured, he was assisted with 12*l.* a year out of the Preachers Fund while he lived. The Conference took no notice of his death in their yearly Minutes. He died in the year 1795. Mr. Hampson, jun. procured ordination in the Established Church, and got a living in Sunderland, in the north of England. Mr. Eells also left the connection, and some time after, joined Mr. Atlay at Dewsbury; and Mr. Pillmoor went to America, but not in connection with Mr. Wesley.

At this Conference it was considered,

Q. Is not the time of trial for Preachers too short?—*A.* It is. For the time to come, let them be on trial four years.

Q. Many of our brethren have been exceedingly hurt by frequenting feasts or wakes on Sundays.

What do you advise in this case?—*A.* Let none of our brethren make any feast or wake, neither go to any on Sunday, but bear a public testimony against them.

Q. Is the making candles for our own use, without paying duty for them, contrary to law?—*A.* Certainly it is. It is a species of smuggling, not to be practised by any honest man.

Mr. Nicholas Manners, one of the Travelling Preachers, had disturbed the connection in some measure, by preaching false doctrine. He denied original sin. His case was considered at this Conference, and the brethren came to the following conclusion: "No Preacher who denies original sin, can preach among us: and we advise our brethren not to hear him." He was a good, mistaken man. After some time he went to America, and strove to spread his opinions there; but he failed in his design. He then returned to England, and sunk into obscurity.

One of the Norman Isles, *Jersey*, appeared on the minutes at this time. In the countries we have hitherto considered, (the Isle of Man excepted) the English language has been universally spoken. But Divine Providence led Mr. Wesley, with the Preachers in connection with him, into an unexpected line of usefulness.

The islands of Jersey, Guernsey, Alderney and Sark, are situated in St. Michael's Bay, near the coast of Normandy. They are the only remains of the Norman dominions annexed to Great Britain by William the Conqueror. The inhabitants in general, (those of the two principal towns excepted) speak only French.

In a regiment of soldiers, which was sent over to Jersey in the American war, there were a few serious Christians who had heard the Gospel in one of the sea-port towns of England. These men finding no help for their souls in the Island, wrote to Mr.

Wesley, entreating him to send them a Preacher. Mr. Brackenbury, a gentleman of fortune in Lincolnshire, who had joined the Society, and soon afterwards preached in connection with Mr. Wesley, was present when the letter was received, and offered his service, as he had some acquaintance with the French language. Mr. Wesley readily accepted the offer. Mr. Brackenbury set off for Jersey, rented a house in the town of St. Helier, preached the Gospel through the Island, and was the means of turning many from their sins to God.

In the year 1786, Mr. Wesley sent Mr. Adam Clarke to the Island of Jersey. In the course of these events, a shopkeeper of the Island of Guernsey, whose name was *Arrivè*, visited Jersey, and under the preaching of Mr. Brackenbury was brought to repentance. He then invited Mr. Brackenbury to visit Guernsey: he went, and was universally well received. Dr. Coke, who about this time visited these islands, followed Mr. Brackenbury in Guernsey, and formed the first Society in that Island. Afterwards Mr. Clarke, with much pain and difficulty, accompanied by many remarkable providences, erected a very commodious Chapel in the town of *St. Peter*, in which a large congregation regularly attended.

Mr. De Queteville, a native of Jersey, was also very useful in the midst of great persecution in the Island of Guernsey, particularly in the country parts, where the French language alone is spoken.

In the beginning of the year 1787, Mr. Clarke visited the Isle of Alderney. When he arrived, he knew not where to go: he had no acquaintance in the Island nor had any person invited him thither. For some time he was perplexed in reasoning on his situation, till that word of the God of Missionaries powerfully impressed his mind, "Into whatsoever house ye enter, first say, peace be to this house,—and in the same house remain, eating and drinking such things as they give" Luke 10. 5—7.

On this he took courage, and proceeded to the town, which is about a mile distant from the harbour. After having walked some way into it, he took particular notice of a very poor cottage, into which he found a strong inclination to enter. He did so, with a "Peace be to this house!" and found in it an old man and woman, who, as soon as they understood his business, bade him, "welcome to the best food they had, to a little chamber where he might sleep, and, what was still more acceptable, to their house to preach in" He now saw clearly the hand of Providence in his favour, and was much encouraged. The Lord owned his labours while he staid on the Island; after this, the native Preachers, raised up in Jersey and Guernsey, visited it, and by their means a Chapel has been erected, a large society formed, and many souls brought to an acquaintance with God. Since that time, a society has been formed in *Sark*, and religion flourishes in them all.

The Methodists had hitherto *one form* both of Worship and Discipline in every place; but an extraordinary Providence, the Independance of America, confirmed by the peace of 1783, occasioned an extraordinary change in this respect. During the war, the Societies on that Continent were deprived of the Ordinances of God, Baptism, and the Lord's Supper, the Clergy of the Church of England having been generally silenced, or having fled to England. From the time of the peace, the new Civil Government was universally acknowledged; but no Ecclesiastical authority of any kind was either exercised or claimed by any person or persons whatsoever. In this situation, the Societies desired Mr. Wesley's advice; and, as he observes, "his scruples being at an end, he conceived himself at perfect liberty to exercise that right which he doubted not God had given him."

He accordingly, soon after the Conference, ordained Dr. Coke, and through him, Mr. Asbury, to

be joint *Superintendants* over the brethren in North America: as also with the assistance of Dr. Coke, and the Rev. Mr. Creighton, *Richard Whatcoat* and *Thomas Vasey*, to act as *Elders* among them. He likewise abridged the Liturgy of the Church of England, and advised all the Travelling Preachers to use it on the Lord's day, in all their congregations: and the Elders to administer the Lord's Supper every Sabbath, according to the same ritual.

As this circumstance forms a new Epoch in the history of Methodism, it is necessary to consider what Mr. Wesley says upon the subject, also the effect it had upon the American brethren. In the 20th Journal, page 71, he says, "Wednesday Sep. 1, being now clear in my own mind, I took a step which I had long weighed, and appointed three of our brethren to go and serve the desolate sheep in America, which I verily believe will be much to the glory of God." In the Minutes of the Conference for 1786, he says, "Judging this (the state of the Societies in America after the peace) to be a case of real necessity, I took a step which for peace and quietness I had refrained from taking for many years: I exercised that power, which I am fully persuaded the Great Shepherd and Bishop of the Church has given me. I appointed three of our labourers to go and help them by not only preaching the word of God, but likewise administering the Lord's Supper and baptizing their children, throughout that vast tract of land, a thousand miles long and some hundreds broad."

The following is the letter he wrote to the American brethren on this subject.

Bristol, Sep. 10, 1784.

To Dr. Coke, Mr. Asbury, and our Brethren in North America.

"1. BY a very uncommon train of Providences, many of the Provinces of *North-America* are total

ly disjoined from their Mother-Country, and erected into Independent States. The English Government has no authority over them either Civil or Ecclesiastical, any more than over the States of *Holland*. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any Ecclesiastical Authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little Sketch.

"2. Lord KING's account of the Primitive Church convinced me many years ago, That Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our Travelling Preachers. But I have still refused, not only for Peace' sake; but because I was determined, as little as possible to violate the established order of the national Church to which I belonged.

"3. But the case is widely different between England and North-America. Here there are Bishops who have a legal Jurisdiction. In America there are none, neither any Parish Ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no order and invade no man's right, by appointing and sending Labourers into the Harvest.

"4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY to be joint *Superintendants* over our Brethren in North America: As also RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptising and administering the Lord's Supper. And I have prepared a Liturgy little differing from that of the Church of England (I think, the best constituted national Church in the world) which I advise all the Travel-

ling-Preachers to use on the Lord's Day, in all the Congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord on every Lord's Day.

" 5. If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

" 6. It has indeed been proposed, to desire the *English* Bishops to ordain part of our Preachers for *America*. But to this I object, 1. I desired the Bishop of *London*, to ordain only one; but could not prevail: 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us? 4. As our *American* Brethren are now totally disentangled both from the State, and from the *English* Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that Liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

At the Conference held in Baltimore in America, in January 1785. The American brethren published to the world this letter and the effect it had on them. The effect is as follows, as published in their minutes. " Therefore, at this Conference we formed ourselves into an independent church: and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of church government, we thought it best to become an Episcopal church, making theEpiscopal office elective, and the elected Superintendant, or Bishop, amenable to the body of

Ministers and Preachers." At that time there were more than eighteen thousand members in the Societies in America, who willingly submitted to his advice and authority. They also observed, "As the translators of our version of the Bible have used the English word *Bishop* instead of *Superintendant*, it has been thought by us, that it would appear more scriptural to adopt their term *Bishop*."

Several persons, especially some who had left the work, seemed much displeased with Mr. Wesley on account of his thus acting as a *Bishop*, as they termed it. But those who regarded Holy Scripture, and the Episcopacy of the Primitive Church; and considered the extraordinary call which Mr. Wesley now had to the exercise of this authority, were perfectly satisfied that he acted in the order of God. The great increase of the Societies, and of true religion among them since that time, has abundantly confirmed this sentiment. That circumstance also, the Ordination being private, which gave scope to the ill-nature of these persons, had no weight with those unprejudiced persons, who considered, that the persons ordained were Itinerants, not appointed to any particular Church, and consequently not needing *that kind* of sanction which may be needful for Ministers who are exclusively to superintend a particular flock. But there is nothing, however scriptural or reasonable, that may not be censured by bigotry or malevolence.

March 24, 1785, Mr. Wesley observes in his Journal, "I was now considering, how strangely the grain of mustard-seed, planted about fifty years ago, had grown up. It has spread through all *Great Britain*, and *Ireland*, the *Isle of Wight*, and the *Isle of Man:* then to *America*, through the whole continent, into *Canada*; the *Leeward Islands*, and *Newfoundland*. And the Societies, in all these parts, walk by one rule, knowing religion is holy tempers, and striving to worship God, not in form only, but likewise in *spirit* and in *truth*."

May 9, 1785, On this day that venerable and holy man, the Rev. Mr. Perronet, Vicar of Shoreham, entered into the joy of his Lord, in the ninety-second year of his age. Two days before his death, his grand-daughter, Miss Briggs, who attended him day and night, read to him the three last chapters of Isaiah. He then desired her to go into the garden, to take a little fresh air. Upon her return she found him in an extasy, with the tears running down his cheeks, from a deep and lively sense of the glorious things which she had just been reading to him; and which he believed would shortly be fulfilled in a still more glorious sense than heretofore. He continued unspeakably happy all that day. On Sunday his happiness seemed even to increase, till he retired to rest. Miss Briggs then went into the room to see if any thing was wanting; and as she stood at the feet of the bed, he smiled and said, "God bless thee, my dear child, and all that belongs to thee! Yea, he will bless thee!" This he earnestly repeated till she left the room. When she went in the next morning, his happy spirit was returned to God!

This blessed man, (like those great and good men, Messrs. Grimshaw and Fletcher,) being possessed of the *Love that envieth not, but rejoiceth in the Truth*, continued steadily attached to Mr. Wesley, and to the Methodists, from the first day unto the last. He received the Preachers joyfully, fitted up a room in the parsonage-house for preaching, and attended their ministry himself at every opportunity, evermore praising God for what he heard. His house was one of the regular places of the Kent Circuit, (and so continued to the day of his death,) and all his family were members of the Society. Had all the Ministers of the Established Church, or even those of them who were convinced of the truth preached by Mr. Wesley and his Assistants, behaved in this truly Chrstian manner, Methodism, so called, *i. e.* the doctrine and practice of Evan-

gelical Holiness, would, according to Mr. Wesley's hope, have leavened the Church, and even the shadow of separation from it would have been prevented.

THE SUNDAY SCHOOLS. This excellent institution was begun by Mr. Raikes of Gloucester, in the year 1784. His design was, 1. To prevent the children of the poor from spending the Sabbath in idleness, filth and mischief. 2. To instruct them in the first rudiments of learning and the Christian religion. Mr. Wesley no sooner heard of it, than he approved of it. He published an account of it in the Arminian Mag. for Jan. 1785, and exhorted his Societies to imitate this laudable example. They took his advice. Labouring, hard-working men and women began to instruct their neighbour's children and to go with them to the house of God, on the Lord's day,

The consequence was, many thousands of those who were as *Wild Ass's Colts*, now repay the Christain labour bestowed upon them by being useful members of Society, and not a few of them know and adorn the Gospel of God their Saviour. Annual charity sermons are preached where the schools are, and considerable sums of money raised for their support.

There are at present about thirty thousand children instructed by the Methodists in Great Britain on the Lord's-day.

In the year 1798, Mr. Joseph Mayer, of Stockport, published an excellent defence of these *schools:* what he wrote in two large pamphlets is well worthy the perusal of all those who wish to encourage these institutions.

The conductors of the Methodist Sunday Schools in London, have at this time (1802,) formed a Committee for corresponding with persons in the country, engaged in the same work, with a view of extending and establishing schools on the plan of employing gra-

tuitous teachers *only* in the different parts of the kingdom. They have already distributed some hundreds of the proposed *plans*, and have received some very satisfactory and encouraging accounts of the success which is likely to attend their labours of love. For the present year, (1802) Thomas Pearson Esq. No. 25, Clement's-lane, is Treasurer of the Society; Mr. William Marsden, of Jame's Street, Old Street, is Secretary; and Mr. Thomas Morris, City Road, is Secretary to the Committee of Correspondence. For a fuller account of the design of this Committee, see Methodist Magazine for the year 1802, page 388 and 430. The Books of this Committee are open for the inspection of the public at the places above mentioned.

July 26, 1785, The forty-second Conference was held in London. Mr. Wesley remarks concerning it, "About seventy preachers were present, whom I had invited by name. One consequence of this was, that we had no contention or altercation at all, but every thing proposed was calmly considered, and determined as we judged would be most for the glory of God."

"Having, (he continues) with a few select Friends, weighed the matter thoroughly, I yielded to their judgment, and set apart three of our well tried Preachers, *John Pawson*, *Thomas Hanby*, and *Joseph Taylor*, to minister in Scotland. And I trust God will bless their ministrations, and shew that he has sent them." He also recommended to the Scotch Methodists, the use of the abridged Common Prayer. This latter they declined; the former they were thankful for. The reasons he gave for this (in the Minutes of the Conference in 1786) are, 1, That he never was connected with the Church of Scotland. 2. The desire of doing more good. 3. The absolute necessity of the case, as the *Scotch Ministers* had repeatedly refused

to give the Methodists the Sacrament, unless they would leave the Societies.

The following rules were considered and agreed to.

Q. Is it proper to sell any books on the Lord's day?—*A.* By no means, Neither to talk of worldly things, more than is strictly necessary.

Q. Is it lawful to employ a hair-dresser on a Sunday?—*A.* We are fully persuaded it is not.

Q. Is it right to send our children to a dancing school?—*A.* It is entirely wrong. Neither do we think it right for any that keep boarding-schools to admit a dancing master into their house.

The deed which Mr. Wesley got drawn up made so much uneasiness in the connection, that in order to quell it the following papers were signed and published in the Minutes.

London, July 30, 1785.

"We whose names are underwritten, do declare that Mr. Wesley was desired, at the last Bristol Conference, without a dissentient voice, to draw up a Deed which should give a legal specification of the phrase," "The Conference of the People called Methodists:" and that the mode of doing it was entirely left to his judgment and direction.

And we do also declare, That we do approve of the substance and design of the Deed which Mr. Wesley has accordingly executed and enrolled."

London, July 30, 1785.

"We whose names are underwritten, but who were not present at the last Bristol Conference, do declare our approbation of the substance and design of the Deed which Mr. Wesley has lately executed and enrolled for the purpose of giving a legal specification of the phrase "The Conference of the People called Methodists."

The former was signed by thirty nine preachers,

the latter by thirty: the whole of the Preachers who were at the Conference.

The American Minutes were published with those of the English Conference, and continued to be so, with a few exceptions, till the year 1790. It was then thought unnecessary to publish any thing more than the numbers in the Societies, which is still done every year.

The British dominions in America, viz. Nova Scotia, New Brunswick, and Newfoundland, appeared for the first time on the Minutes of this year.

Methodism had its rise in the following manner in these parts.

In the year 1765, Mr. Lawrence Coughlan, at that time a Travelling Preacher, in connection with Mr. Wesley, was ordained by the Bishop of London, at the request of the Society for the Propagation of Christian Knowledge, that he might be qualified for the office of a Missionary in the island of Newfoundland. He accordingly went there, and his labours were crowned with success in several parts of the Island. After seven years continuance there, he returned home through want of health. The people were then as sheep that had no shepherd. After a time the Lord raised up a few of the inhabitants, who had been Methodists in these kingdoms. They formed Societies, and exhorted the people to walk according to the Methodist rules. To encourage them three Travelling Preachers were then sent thither, two from the *United States*, and one from England. Newfoundland has continued on our minutes since that time, unless perhaps when their accounts could not come time enough for insertion.

In the year 1791, a favourable change took place in their behalf. *Mr. William Black*, (who was born in Huddersfield, in Yorkshire, in the year, 1760,) visited Nova Scotia. His labours were attended with great success. In the year 1792, he was appointed Superintendant of the whole work in

British America; which office he has held ever since. He has been instrumental in uniting the scattered members, restoring discipline, and by the united labours of himself and his brethren, the kingdom of God has been greatly enlarged in these parts.

July 25, 1786, The forty-third Conference was held in Bristol. The question respecting our union with the Church was still agitated, and after much deliberation the following regulations were adopted.

Q. In what cases do we allow of service in Church hours?—*A.* 1. When the Minister is a notoriously wicked man. 2. When he preaches Arian, or any equally pernicious doctrine. 3. When there are no Churches in the town sufficient to contain half the people. And, 4. When there is no Church at all within two or three miles. And we advise every one who preaches in the church hours to read the psalms and lessons with part of the church prayers; because we apprehend this will endear the church service to our brethren, who probably would be prejudiced against it, if they heard none but extemporary prayer. Mr. Wesley accordingly recommended to his Societies the abridged Common Prayer Book, under the following title, "The Sunday Service of the Methodists."—He certainly approved of a Liturgy, or Form of Prayer, for public worship, as many enlightened men have done; but in many parts the people did not approve of it, even where they wished to be allowed service in the church hours.

The cases mentioned above, in which the service might be allowed, are certainly weighty, and plainly shew, that Mr. Wesley was fully convinced, that some kind of separation might, in particular cases, be a duty. But he truly loved the *Church itself*, and from *it* he would not separate.

The following is the Preface which he published to the Prayer Book. "I believe there is no Liturgy in the world, either in ancient or modern language,

which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, except in the following instances: 1. Most of the holy-days (so called) are omitted, as at present answering no valuable end. 2. The service of the Lord's Day, the length of which has been often complained of, is considerably shortened. 3. Some sentences in the offices of Baptism, and for the Burial of the Dead, are omitted. And, 4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian Congregation. JOHN WESLEY."

Where the Methodists have service in Church-hours, it would be an advantage to the congregations if the Preachers would read the Liturgy, and study to read it well; it would be one means of leading the people to "Hold fast the form of sound words."

Mr. Wesley gave the following advice to the Preachers at this time.—"Never preach a Funeral Sermon but for an eminently holy person: nor then without consulting the Assistant. Preach none for hire. Beware of panegyric, particularly in London."

He adds: "I advise the Assistants, 1. To establish morning preaching in all large towns, at least. 2. To exert themselves in restoring the Bands. 3. The Select Societies. I advise all the Preachers, 1. Always to conclude the service in about an hour. 2. Never to scream. 3. Never lean upon, or beat the Bible. 4. Wherever you preach, meet the Society. 5. Never take part against the Assistant. 6. Have Love-Feasts in more places. 7. Exhort all to sing, and all to stand at singing, as well as to kneel at prayers."

At this Conference Mr. Wesley appointed Dr.

Coke to visit the Societies in the British dominions in America. He also sent *William Warrener*, whom he appointed to labour as a Missionary in Antigua, and *William Hammett*, and *John Clarke*, to labour as Missionaries in Newfoundland. With these the Doctor sailed. By distress of weather they were prevented from going to the place of their destination; so they all landed on Christmas day 1786, on the Island of Antigua. Here they found a large Methodist Society walking in the fear of God, who welcomed them in the name of the Lord.

The following particulars shew the rise of Methodism in this Island. *Nathaniel Gilbert*, Esq. Speaker of the House of Assembly in Antigua, who had heard the Gospel in England, wrote a letter to Mr. Wesley, dated May 10, 1760, in which he informed him there was then the dawn of a Gospel day in that Island. Mr. Gilbert had begun to exhort the Islanders to turn to the Lord, and had considerable success.

In 1779, Mr. John Baxter, a Local Preacher, went from the Royal Dock at Chatham to that Island. He watered the seed sown by Mr. Gilbert. He afterwards resigned his office, which he held under Government, in order to preach the Gospel to the poor slaves.

Dr. Coke considered his being driven to the West-Indies as providential. He therefore left the two Missionaries intended for America, to labour in these islands with Mr. Baxter and Mr. Warrener, where there was the greatest prospect of doing good. These were the first Missionaries from the English Conference to the West-India Islands. Since that time the work has greatly increased in these islands. We now (1802) have Missionaries in Antigua, Dominica, St. Vincent's, Barbadoes, Grenada, St. Christopher's, Nevis and Montserratt; in Tortola, Spanish Town and the other Virgin Islands; in St. Bartholomew's, Jamaica, Providence and the other Bahama Islands; and at Bermuda. There is a

prospect of doing much good in all these places So greatly has the Lord prospered his work in sixteen years!

August 9, 1786, Mr. Wesley set out on his second visit to *Holland*, and returned Sept. 6. His former visit was in the year 1783. He found there a truly pious people, to whom he preached several times, and rejoiced to find that *true* religion was essentially the same in every place.

July 31, 1787, The forty-fourth Conference was held in Manchester. The following particulars were considered.

Q. Are there any directions to be given concerning Preachers to whom we are strangers?—*A.* 1. Let no person that is not in connection with us preach in any of our Chapels, or Preaching-houses, without a note from Mr. Wesley or from the Assistant of the Circuit from whence he comes, which must be renewed yearly. 2. Let none of our friends who travel on business expect to be entertained at the Preachers houses.

Q. Are there any directions to be given concerning singing?—*A.* Let no Anthems be introduced into any of our Chapels, or Preaching-houses, for the time to come, because they cannot properly be called *joint* worship.

Nov. 3, 1787, Mr. Wesley observes in his last journal, (page 85,) "I had a long conversation with Mr. *Clulow*, (an attorney) on the execrable Act, called the Conventicle Act. After consulting the Act of Toleration, with that of the tenth of Queen Anne, we were both clearly convinced, that it was the safest way to license all our Chapels, and all our Travelling Preachers; and that no justice, or bench of justices, has any authority to refuse licensing either the Houses or the Preachers." He was not willing that either should be licensed before this time, as he greatly wished to continue his connection with the National Church, so far as the blessed

work of *saving souls from death* in every place would permit.

Mr. Wesley had hitherto ordained Ministers only for America and Scotland, but from this period, being assisted by the Rev. James Creighton, and the Rev. Peard Dickenson, Presbyters of the Church of England, he set apart for the sacred office, by the imposition of his hands and prayer, Messrs. Alexander Mather, Thomas Rankin, and Henry Moore, without sending them out of England; strongly advising them at the same time, that according to his example they should continue united to the Established Church, so far as the blessed work in which they were engaged would permit. The former of these brethren, *Mr. Mather*, he ordained a Bishop or Superintendant.

It may be useful to subjoin here extracts from those Acts above mentioned, with others of a later date, relative to this subject.

The Act of Toleration, made in the first year of King William and Queen Mary, which was declared a public Act, by the 19th of King George the Third.

By this, "It is enacted, that none of the penal Statutes made against Conventicles, or against papists or popish recusants, (except the 25th of Charles the second, concerning the qualifying for offices, and 30th of Charles the second, containing the declaration against popery) shall extend to any person dissenting from the Church of England."

"Any person dissenting from the Church of *England*, who shall at the General Sessions of the Peace to be held for the county or place where such person shall live, take the oaths of Allegiance and Supremacy, and subscribe the said Declaration against Popery, of which the Court shall keep a Register: and no officer shall take any fee above 6d. for registering the same, and 6d. for a certificate thereof, signed by such Officer.

"Provided that the place of meeting be certified to the Bishop of the Diocese, or to the Arch Deacon of the Archdeaconry, or to the Justices of the Peace at the General or Quarter Sessions. And the register or clerk of the peace shall register and record the same, for which no greater fee shall be taken than 6d. And provided that during the time of meeting the doors shall not be locked, barred, or bolted."

And by the statute made in the 10th of Queen Anne, any Preacher or Teacher, duly qualified, shall be allowed to officiate in any congregation, although the same be not in the county where he was so qualified, provided that the place of meeting hath been duly certified and registered; and such Teacher or Preacher shall, if required, produce his certificate of his having so qualified himself, under the hand of the clerk of the peace where he was qualified; and shall also, before any justice of such county where he shall so officiate, make and subscribe such declaration and take such oaths as aforesaid, if required.

"And every such Teacher and Preacher, having taken the oaths, and subscribed as aforesaid, shall from thenceforth be exempted from serving in the Militia of this kingdom, and from serving on any Jury, or of being appointed to bear the office of church-warden, overseer of the poor, or any other parochial or ward office, or other office in any hundred, city, town, parish, division, or wapingtake.

"And by the Act made in the 19th year of George the Third, 1779, Dissenting Ministers were excused from signing to a part of the thirty-nine Articles, when they were licensed." For until that time they had to subscribe the whole of the Articles of the Established Church, except three and part of another. All that they now do, is, subscribe to the following Declaration.

"I, A. B. do solemnly declare, in the presence of Almighty God, that I am a Christian and a Pro-

testant, and as such that I believe that the Scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed will of God, and that I do receive the same as the rule of my doctrine and practice."

In order to get a place licensed, all that it requires is, that the place or building shall be *certified*, i. e. that notice shall be given of the intention to perform divine service therein, either to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justice of the Peace of the Quarter Sessions for the county, city, or place in which it is situated, that it may be registered in the Court to which application is made. A proper and sufficient form for this purpose is as follows:

"We whose names are underwritten, [*any two or three of the parties concerned*] do hereby certify, that a certain building situate, —— in ——, is intended to be used for religious worship, under and by virtue of the statute of the first of King William and Queen Mary, entitled, An Act for exempting their Majesty's Protestant subjects dissenting from the Church of England from the penalties of certain laws."

Signed A. B.
C. D.

I have noted in order every step which Mr. Wesley took with respect to his union with the Church of England; and from the whole it appears, that his settled judgment at length was, That by the great and continued encrease of the Societies, and the difference of opinion on that subject, among both Preachers and People, as well as from the behaviour of many of the Clergy, it would be absolutely necessary that the ordinances should be administered to *those who desired them?*—And that he therefore took these steps that there might, in this extension of privilege, be as near a conformity to the Church of England as possible?—Can it be de-

nied that this is more agreeable to the *whole* of the work in which he had been so long engaged, than any other more contracted plan could be?—And is it not certain that the union of the body could not have been maintained in any other way?—This will be still more evident in the subsequent parts of this history.

March 29, 1788, This day Mr. Charles Wesley fell asleep. His brother gave him the following character in the yearly Minutes.

Q. Who died this year?—*A. Charles Wesley*, who, after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease, but after a gradual decay of some months,

"The weary wheels of life stood still at last."

His least praise was his talent for poetry: although Dr. Watts did not scruple to say, That, "that single poem, *Wrestling Jacob*, was worth all the verses he himself had written."

The Hymns which were composed by him are those which are chiefly used by the Methodists in their worship; and they certainly breathe more of the spirit of genuine religion than any which are borrowed from other poets.

The last verses he composed were these:

"In age and feebleness extreme,
"Who shall a helpless worm redeem?
"Jesus! my only hope thou art,
"Strength of my failing flesh and heart;
"Oh! could I catch a smile from thee,
"And drop into eternity!"

He could scarcely articulate when he dictated these to his wife.

May 13, 1788, Mr. Wesley taking a review of the work in which he had spent his life, thus remarks especially on its scriptural liberality. "There is no other Religious Society under heaven, which

requires nothing of men in order to their admission into it, but *a desire to save their souls.* Look all around you, you cannot be admitted into the Church or Society of the *Presbyterians*, *Baptists*, *Quakers*, or any other, unless you hold the same opinions with them, and adhere to the same mode of worship. The *Methodists* alone do not insist on your holding this or that opinion, but they *think* and *let think.* Neither do they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles! Here is our glorying, and a glorying peculiar to us! What Society shares it with us?"—Blessed be God we still enjoy this liberty; and even with encrease!

July 29, 1788, The forty-fifth Conference was held in London. Mr. Wesley's account of it is, "One of the most important points considered at this Conference was, That respecting the Church. The sum of a long conversation was, 1. That in a course of fifty years, we had neither premeditatedly nor willingly varied from it in one article, either of doctrine or discipline. 2. That we were not yet conscious of varying from it in any point of *doctrine.* 3. That we have in a course of years, out of necessity, not choice, slowly and warily varied in some points of *discipline* by preaching in the fields, by extemporary prayer, by employing Lay-Preachers, by forming and regulating Societies, and by holding yearly Conferences. But we did none of these things till we were convinced we could no longer omit them, but at the peril of our souls." It is evident from this account that with regard to *discipline*, Mr. Wesley followed the Scripture and the openings of Providence. What the Conference has done since

his death has been perfectly agreeable to the same plan.

The following new rule was made at this Conference.

Q. Many of our Preachers have been obliged to go from the house of one friend to another for all their meals, to the great loss of their time and to the injury of the work of God. What can be done to prevent this evil in future?—*A.* Let every Circuit provide a sufficient allowance for the Preachers, that they may in general eat their meals at their own lodgings.

Mr. Wesley for the first time published the following letter, addressed to his Societies from the Conference.

"*To our Societies in England and Ireland.*

"Fifty years ago, and for several years following, all our Preachers were single men, when in process of time a few of them married. Those with whom they laboured, maintained both them and their wives, there being then no settled allowance either for the one or the other. But above thirty years ago, it was found most convenient to fix a stated allowance for both, and this was found by the Circuits where they were stationed; till one year some of the Circuits complained of poverty. Dr. *Coke* and I supplied what was wanting. The next year the number of wives increasing, three or four of them were supplied out of the Contingent Fund. This was a bad precedent, for more and more wives were thrown upon this Fund, till it was likely to be swallowed up thereby. We could think of no way to prevent this, but to consider the state of our Societies in *England* and *Ireland*, and to beg the members of each circuit to give us that assistance, which they can easily do without hurting their families.

"Within these fifty years, the substance of the Methodists is increased in proportion to their numbers. Therefore if you are not straitened in your own bowels, this will be no grievance, but you will

chearfully give food and raiment to those, who give up all their time and strength and labour to your service.

London, Aug. 2, 1788. JOHN WESLEY."

The same address was published in the Irish Minutes the year following in the very same words, which shews Mr. Wesley did not confine himself to exactness as to the dates; but states the facts. The first time alluded to was in the year 1740, just forty eight years before; the second was in the year 1752, just thirty-six years before.

July 28, 1789, The forty-sixth Conference was held in Leeds. A very painful business came before the brethren. A new Chapel had been built at Dewsbury in Yorkshire, as usual by subscription; but those who were nominated Trustees, assumed the Proprietorship, and refused to settle it according to the Methodist plan. The consequence was, that after some fruitless negociation, another Chapel was built, and a collection was made, first in the Conference, and then throughout England, to defray the expence.

It is remarkable that only two instances of this kind occurred while Mr. Wesley lived. The former, namely Birstall, was soon settled; this latter dispute never was; and true religion received a wound in the contention which it has never recovered in that place.

Mr. Wesley thus speaks of this occurrence in his Journal: "About a hundred Preachers were present, and never was our Master more eminently present with us. Saturday, Aug. 1, We considered the case of *Dewsbury-house*, which the self-erected Trustees robbed us of. The point they contended for was this, "That they should have a right of rejecting any Preachers, which *they* should disapprove." But this we saw would destroy Itinerancy. So they chose *John Atley*, (Mr. Wesley's Book-

Steward) for a Preacher who adopted *William Eells* (see page 158,) for his Curate. Nothing remained but to build another Preaching-house, towards which we subscribed two hundred and six pounds on the spot."

It was asserted concerning some of the Preachers, that they did not approve of settling the Chapels on the Methodist plan; therefore one hundred and fifteen, being all that were present at the Conference, signed a paper, expressive of their entire approbation of that plan; namely, That *Mr. Wesley*, and after him the *Conference*, should have the entire nomination and appointment of the Preachers to the Chapels, it being impossible to continue the Itinerant plan in any other way.

It was asked, *Q.* Are there any directions to be given to the Preachers?—*A.* Yes. 1. Let the rules of the Society be read in every Society once a quarter. 2. Let no person into the Love-feast without a Society ticket, or a note from the Assistant. 3. Let every Watch-night continue till midnight. 4. Let the money collected at the Love-feasts be most conscientiously given to the poor. 5. Let no Preacher go out to supper, or be from home after nine at night. 6. Let the Preachers children dress exactly according to the rules of the Bands.

THE STRANGERS FRIEND SOCIETY.

Of this Mr. Wesley speaks as follows. Bristol March 14, 1790. "Sunday was a comfortable day. In the morning, I met the *Strangers Friend Society*, instituted wholly for the relief, not of our Society, but for poor, sick, friendless *Strangers*. I do not know that I ever heard or read of such an institution till within a few years ago. So this also is one of the fruits of Methodism."

A Society of this kind had been formed in London in 1784. This in Bristol was instituted in September 1786. James Chubb and Thomas Delve were the first Stewards. There is a remarkable account of Mr. Delve in the Arminian Mag. for

August 1794; and there was another instituted in Liverpool in the year 1787. The following are the rules which Mr. Wesley drew up and published for the Strangers Friend Society in Bristol: they are the first that were drawn up and published for these Societies.

"1. Many have been the charitable Institutions which have commenced in England in little more than half a century. One of these has been a new kind: I believe never heard of before. Four or five years ago, a few poor men in London, agreed to pay each a penny a week, in order to relieve Strangers who had no habitation—no cloaths—no food—no friends. They met once a week and assigned to each his share of the work for the ensuing week; to discover proper objects, (who indeed were easily found) and to relieve them according to their several necessities. And they took care of their souls as well as their bodies, instructing them in the principles of religion, of which till then they had little more knowledge than the beasts of the field.

"2. A little Society of the same kind has lately been founded at Bristol. Being determined to do them all the service I could, I appointed them to meet at six o'clock every Sunday morning at the new room, with the resident Preacher and two Stewards; who are to receive all contributions, and keep account of all disbursements.

"3. At the weekly meeting, first the names are called over, then each has his work assigned for the following week. Next, enquiry is made whether each has fulfilled his appointment the preceding week. 4. Any member, who without a sufficient cause is absent from this meeting, or does not fulfil his appointment, pays two pence for the use of the poor. 5. If any of the members are sick, they shall be visited twice a week.

JOHN WESLEY."

Bristol, March 12, 1790.

This Society has been of great use to the poor in the City of Bristol, and particularly so since James Ewer, Esq. and Thomas Stock, Esq. were appointed Treasurer and Secretary.

In the year 1791, Mr. Adam Clarke instituted a Society of this kind in the City of Dublin. He published an account of it, and recommended it to the consideratien of all those who earnestly wish to ameliorate the condition of the poor. After this, they were universally adopted by all the large Societies in Great Britain and Ireland. And as their design is to relieve the destitute and afflicted of every nation and denomination, (except a Methodist) some charitable persons of all persuasions contribute freely to their support. Thousands have been rescued from the extreme of human misery, and not a few brought to the knowledge of God, since they were first instituted. No doubt, the blessing of those who were ready to perish has, and shall come upon the conductors and supporters of this Charity. *Q.* But should not a poor strange Methodist be relieved?—*A.* I think he should.

July 27, 1790, The forty-seventh Conference was held in Bristol. This was the last at which Mr. Wesley was present. From the Minutes it appears he appointed nine Preachers as "a Committee for the management of the West India affairs," *i. e.* the Missions; and six Preachers to be a Building Committee for Great Britain, and four for Ireland. It would appear by this that he wished to see the different labours of the Conference divided into separate Committees, which would undoubtedly save a great deal of time, and give scope to the talents of many more of the Preachers than can be at present employed in the business that comes before them.

The following rules were also agreed to, 1. No Preacher shall preach *three* times the *same day* to the *same congregation*. 2. No Preacher shall preach oftener than twice on a week day, or oftener than three times on the Lord's day. 3. No Preacher

shall in future leave the Conference before the conclusion of it, without consent publicly obtained in the Conference 4. No Assistant shall take into the Society any whom his predecessor had put out, without first consulting him. 5. No Preacher shall return home to his family after preaching in the evening, till after he has met the Society.

The general Minutes from 1744 to 1789, were at that time published. From them we learn the manner in which the Preachers proceed to business at the Conference. It is thus detailed:

Q. What is the method wherein we usually proceed in our Conferences?—*A.* We enquire,

1. What Preachers are admitted into full connection this year? 2. Who remain on trial? 3. Who are admitted on trial? 4. Who desist from travelling? 5. Who have died this year? 6. Are there any objections to any of the Preachers? (they are then named one by one.) 7. How are the Preachers stationed this year? 8. What numbers are in the Societies? 9. What is the Kingswood collection? 10. What boys are received this year? 11. What girls are assisted? 12. What is contributed for the yearly expences? 13. How was it expended? 14 What is contributed towards the fund for superannuated Preachers and Widows? 15. What demands are there upon it? 16. How many Preachers wives are to be provided for? 17. By what Societies? 18. When and where may our next Conference begin?

Since Mr. Wesley's death, when the Preachers assemble, the first thing they do is to elect a President and Secretary, which is done by ballot. The Minutes of the Districts are then read over: after which the Conference proceeds according to the above method.

I shall conclude this chapter with an account of the Conferences Mr. Wesley held in Ireland; and with a view of the state of the connection at the time of his death.

August 14, 1752, The first Conference was held in Limerick. Mr. Wesley only observes concerning it, "These two days I spent in Conference with our Preachers."

April 20, 1756, The second Conference began in Dublin. His account of it is, "All our Preachers met. I never before found such unanimity among them. They appeared not only to be of one heart, but likewise of one mind and judgment."

June 17, 1758, The third Conference met in Limerick. He observes, "Our little Conference began, at which fourteen Preachers were present. We settled all things here, which we judged would be of use to the Preachers or the Societies, and consulted how to remove whatever might be an hindrance to the work of God.

July 5, 1760, The fourth Conference was also held in Limerick. He says, "Ten of us met in a little Conference. By the blessing of God we were all of one mind, particularly with regard to the Church. Willing to attend there, be the Minister good or bad.

The other Conferences were all held in Dublin, and generally in every second year; but Mr. Wesley for the most part only mentions them without entering into any particulars. They were held in the years 1762, 1765, 1767, 1769, 1771, 1773, 1775.

July 18, 1775, The eleventh Conference was held immediately after a severe illness which Mr. Wesley had in the North of Ireland. At that time Mr. Payne, one of the Preachers, prayed, "that God would add to the life of his aged servant, fifteen years!" Mr. Gayer, at whose house Mr. Wesley lay, declared, "That he had no doubt God would answer the prayer." It is remarkable, that Mr. Wesley lived after this fifteen years and a few months.

July 7, 1778, The twelfth Conference was held in Dublin. The Minutes were then, for the first

time, published. The same has been done at every succeeding Conference; but these Minutes contain nothing material, except the increase of the Societies, which will be noted in the general statement. The thirteenth Conference was held in the year 1783. The fourteenth in 1785. The fifteenth in 1787.

July 3, 1789, The sixteenth (the last Conference at which Mr. Wesley presided) was held in Dublin. He observes concerning it, "I had much satisfaction in this Conference; in which, conversing with between forty and fifty Traveling Preachers, I found such a body of men as I had hardly believed could have been brought together in Ireland; men of so sound experience, so deep in piety, and so strong understanding, that I am convinced they are no way inferior to the English Conference, except it be in number."

Doctor Coke, as Mr. Wesley's representative, held a Conference in Dublin in the year 1782, there having been none there since the year 1778. Also in the years 1784, 1786, 1788, and in the year 1790. There was none there in the year 1791, on account of Mr. Wesley's death, none having a right to appoint who should hold a Conference. The Brethren met together by way of Committee, and appointed six of their body to attend the English Conference.

Since that period the Doctor has been regularly chosen by the English Conference to preside at the Irish one, and this has been perfectly agreeable to the wishes of the Irish brethren expressed in their official annual letters.

When the Doctor was first appointed after Mr. Wesley's death, in the year 1791, it was declared, that "No letters of complaint, or on Circuit business, shall be written to England on account of this appointment. The Committee of the Districts shall determine all appeals whatsoever during the intervals of the Conference. And therefore all

applications on Society business during the said intervals, which cannot be determined by the Assistants of the Circuits, shall be made to the Committees only." The Doctor has been appointed by the Conference to visit the Societies in Ireland, which he has done, and generally to the edification of the people.

The reason why Mr. Wesley was absent from Ireland from 1778 to 1783, was, his English friends were unwilling to let him go during that period on account of his controversy with Father O'Leary. But their fears were needless, the Protestant Volunteers would have protected him, and when he came in the year 1783, he was cordially received by all ranks of people: he even had a friendly interview with his antagonist Father O'Leary. They breakfasted together at a friend's house in the city of Corke, and parted in love though not united in sentiment.

The State of the Connection at the Conference preceding the Death of Mr. Wesley.

	Circuits.	Preachers.	Members.
In England,	65	195	52,832
In Ireland,	29	67	14,106
In Wales,	3	7	566
In Scotland,	8	18	1086
In the Isle of Man,	1	3	2580
In the Norman Isles,	2	4	498
In the West India Isles,	7	13	4500
In the British Dominions in America,	4	6	800
In the United States of America,	97	198	43,265
Total.	216	511	120,233

The first Preachers began to assist Mr. Wesley as Itinerants in the year 1740. Twenty-five years after, viz. in the year 1765, their names and sta-

tions were for the first time published in the Minutes of the Conference. All therefore who came into the connection during that period may be considered as the first race of Methodist Preachers. The last Conference which Mr. Wesley presided at, was in the year 1790, exactly twenty-five years from the year 1765. The Preachers who were admitted into the connection during this period may be considered as the second race of Methodist Preachers. Those who have been admitted since Mr. Wesley's death, may be considered as the third race. For all their names, and the year when each began to travel, see the Eleventh Chapter.

CHAPTER THE EIGHTH.

From Mr. Wesley's Death in 1791, *to the Conference in* 1794.

ON Wednesday, March 2, 1791, at ten o'clock in the forenoon, Mr. Wesley departed this life, at his house in the City Road, London. He fell asleep while several of the Preachers, with the family, were on their knees commending him to God. He had preached on the preceding Thursday for the last time at Leatherhead, on the London Circuit, on *Isa.* lv. 6, 7. and was but five days confined. He had often prayed that he might not live to be useless, and his prayer was answered. His last words were, "The best of all is, God is with us!"

The death of such a man was no common loss. It was deeply felt by the whole connection. Thousands of the people, with all the Travelling Preachers, went into mourning for him. The pulpits, and

many of the Chapels, not only in the Methodist Connection, but in others also, were hung with black cloth. In every place something was said by way of Funeral Sermon; and in many places discourses were preached on the same subject, which were afterwards published. Many Ministers, both of the Establishment and among the Dissenters, mentioned his long, laborious, devoted, useful life, with great respect; and exhorted their hearers to be followers of him as he had been of Christ.

The following is Mr. Wesley's Last Will and Testament.

In the name of God, Amen!

I JOHN WESLEY, Clerk, some time Fellow of Lincoln-College, Oxford, revoking all others, appoint this to be my last Will and Testament.

I give all my books now on sale, and the copies of them (only subject to a rent charge of 85*l.* a year to the widow and children of my brother) to my faithful friends, John Horton, Merchant, George Wolff, Merchant, and William Marriott, Stock-broker, all of London, in trust for the general fund of the Methodist Conference in carrying on the work of God, by Itinerant Preachers: on condition that they permit the following committee, Thomas Coke, James Creighton, Peard Dickenson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the printing press, and to employ Hannah Paramore and George Paramore as heretofore, unless four of the Committee judge a change to be needful.

I give the Books, Furniture, and whatever else belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather, and Henry Moore, to be still employed in teaching and

maintaining the children of poor Travelling Preachers.

I give to Thomas Coke, Doctor John Whitehead, and Henry Moore, all the books which are in my study and bedchamber at London, and in my studies elsewhere, in trust for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is found in the drawer of my bureau at London, to my dear grand-daughters Mary and Jane Smith.

I give all my Manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burnt or published as they see good.

I give whatever money remains in my bureau and pockets at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.

I desire my gowns, cassocks, sashes, and bands, may remain at the Chapel for the use of the clergymen attending there.

I desire the London Assistant for the time being to divide the rest of my wearing apparel between those four of the Travelling Preachers that want it most; only my pellise I give to the Rev. Mr. Creighton; my watch to my friend Joseph Bradford; my gold seal to Eliz. Ritchie.

I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided, one half to Hannah Abbott, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of books, I bequeath to my dear sister Martha Hall, (if alive) 40l. to Mr. Creihgton aforesaid, 40l. and to the Rev. Mr. Heath 60l.

And whereas I am empowered by a late Deed to name the persons who are to preach in the New Chapel at London, (the Clergymen for a continuance) and by another Deed to name a Committee for appointing Preachers in the New Chapel at Bath, I do hereby appoint John Richardson, Thomas Coke,

James Creighton, Peard Dickenson, Clerks; Alexander Mather, William Thompson, Henry Moore, Andrew Blair, John Valton, Joseph Bradford, James Rogers, and William Myles, to preach in the New Chapel at London, and to be the Committee for appointing Preachers in the New Chapel at Bath.

I likewise appoint Henry Brooke, Painter, Arthur Keen, Gent. and William Whitestone, Stationer, all of Dublin, to receive the annuity of 5*l.* (English) left to Kingswood school by the late Roger Shiel, Esq.

I give 6*l.* to be divided among the six poor men, named by the Assistant, who shall carry my body to the grave; for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those Travelling Preachers who shall remain in the connection six months after my decease, as a little token of my love, the eight volumes of sermons.

I appoint John Horton, George Wolff, and William Marriott, aforesaid, to be the Executors of this my last Will and Testament, for which trouble they will receive no recompence till the Resurrection of the just.

Witness my hand and seal, the 20th day of February 1789.

JOHN WESLEY, (Seal)

Signed, sealed, and delivered by the said Testator as for his last Will and Testament, in the presence of us

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my personal estate undisposed of by this my Will, I give the same unto my two Nieces E. Ellison, and S. Collet, equally.

JOHN WESLEY.

WILLIAM CLULOW,
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my types, printing-presses, and every thing pertaining thereto, to Mr. Thomas Rankin, and Mr. George Whitfield, in trust for the use of the Conference.

JOHN WESLEY.

Mr. Wesley's Will being read, it was found that he had bequeathed all his books, (his only property) with the copies of them, (subject to a debt of one thousand six hundred pounds, due to the widow and children of his brother, by marriage settlement,) to Mr. John Horton, Mr. George Wolff, and Mr. William Marriott, in trust for the general fund of the Methodist Conference, in carrying on the work of God by Itinerant Preachers; on condition that they should permit the Rev. Dr. Coke, the Rev. James Creighton, the Rev. Peard Dickenson, Mr. Thomas Rankin, Mr. George Whitfield, and the London Assistant for the time being, to superintend the printing-press, and to employ the printer, &c. as heretofore: and to two of this Committee, viz. Mr. Rankin, and Mr. Whitfield, he bequeathed all his types, printing-presses, and every thing pertaining thereto, in trust for the use of the Conference.

His manuscripts he bequeathed to Dr. Coke, Dr. Whitehead, and Mr. Henry Moore, to be burnt or published, as they should see good. The three gentlemen first named were appointed Executors, and the Will, which was dated the 20th of Fe-

bruary, 1789, was witnessed by William and Elizabeth Clulow.

An inventory of the stock of books was taken soon after Mr. Wesley's interment; and his manuscripts, with all the letters of his correspondents, were then also carefully sealed up, and deposited with Mr. Rogers, the Superintendant of the London Circuit, until Dr. Coke should return from America, in order that they might be examined, and disposed of according to the Will; a printed copy of which was sent to all the Travelling Preachers in the connection, signed by the three Executors, and also the Preachers in London, with the following note subjoined.—"Since the death of the Rev. Mr. Wesley, a Deed, bearing date October 5, 1790, and executed by him before two witnesses, hath appeared, wherein he gives all his books, stock in trade, &c. to Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, in trust, for carrying on the work of God by Itinerant Preachers; subject to the debt already mentioned, with all debts and legacies specified in the Will.

"N. B. The intent of this deed, with respect to the application of the produce of the books, &c. is exactly the same as expressed in the Will; and the Executors and Trustees are perfectly agreed, and resolved to act in concert fulfilling the desire of the deceased."

A short time after Mr. Wesley's death, a report being circulated that Mr. Hampson, Jun. formerly a Travelling Preacher, had a history of Mr. Wesley ready for the press, the Executors, with the concurrence of the Committee for printing, published the following caution in the newspapers.

"The Executors of the late Rev. John Wesley, think it necessary to caution his numerous friends and the public, against receiving any spurious or hasty accounts of his life, as three gentlemen, to

whom he has bequeathed his manuscripts and other valuable papers, will publish an authentic narrative as soon as it can be prepared for the press." Mr. Hampson, Jun. had been a Travelling Preacher, and was educated at Kingswood school. Through his father's influence he was received into the connection, and continued so for upwards of seven years. He then procured ordination, and got a living in the Established Church. The report appeared in a short time to be well founded. Mr. Hampson intended to have published these Memoirs in Mr. Wesley's life time, as his preface sets forth.

Two of these gentlemen, viz. Dr. Coke and Mr. Moore, were absent from London, and fully engaged in the work as Itinerants. Dr. Whitehead resided in London, and at that time acted as a local Preacher, under the direction of Mr. Rogers, the Superintendant. This gentleman had also been a Travelling Preacher for some years. He afterwards studied physic, and joined the society of Quakers. About three years before Mr. Wesley's death, he again joined the Methodist Society, and was received by Mr. Wesley with his usual kindness. He was much esteemed by all the parties, and was therefore with the consent of all, appointed to compile the "Narrative:" Mr. Wesley's papers, at the Doctor's earnest request, were also delivered into his care by Mr. Rogers, with the consent of Dr. Coke and Mr. Moore, that he might select at his leisure what was needful for the work; the whole to be afterwards examined.—Dr. Whitehead proposed to Mr. Rogers, that he should have one hundred pounds for his trouble and loss of time; which was fully agreed to; at a meeting of the Executors and the Printing Committee united; only they determined, at the request of Mr. Rogers, that the Doctor should have one hundred guineas, as being a handsomer sum.—I have

been the more particular in these transactions, as I shall have to speak of some facts necessarily connected with them in the course of this history.

July 26, 1791, About a week after the above agreement, the forty-eighth Conference assembled at Manchester, according to the appointment of the former year. There were present upwards of two hundred Travelling Preachers from various parts of the three kingdoms. Every person present seemed deeply sensible of the importance of the occasion. For more than fifty years, Mr. Wesley had been, under God, the Father and Head of the whole connection. And though far the greater part of the Societies had been formed by the labours of the Preachers, and many of them Mr. Wesley had never visited, yet having begun the work, and formed the rules by which the whole was governed: having by unwearied labour in travelling, preaching, and writing, for upwards of half a century, given to the whole work a consistency and order, which, under God, ensured its stability, he was justly considered a centre of union both to Preachers and People, and as having an apostolic and fatherly authority over the whole body, He still continued to visit the principal places every two years, and to preside at the Conferences.

Mr. William Thompson was chosen President, and Dr. Coke Secretary.—The Preachers had conversed together previously to the regular opening of the Conference, and were greatly strengthened and comforted by knowing each others mind, that they were determined to abide in the good way in which they had been called, and to be followers of their deceased father as he had been of Christ: and the first business done when the Conference was opened, was the passing a unanimous resolution to that effect.

The following Minute was then prepared for insertion.

"It may be expected, that the Conference should make some observations on the death of Mr. Wesley, but they find themselves utterly inadequate to express their ideas and feelings on this awful and affecting event.

"Their souls do truly mourn for their great loss; and they trust they shall give the most substantial proofs of their veneration for the memory of their much esteemed father and friend, by endeavouring, though with great humility and diffidence, to follow and imitate him in doctrine, discipline, and life."

Mr. Bradford, who used to travel with Mr. Wesley, then delivered the following letter to the President.

TO THE METHODIST CONFERENCE.

Chester, April 7, 1785.

"*My Dear Brethren,*

"Some of our Travelling Preachers have expressed a fear, that after my decease you would exclude them either from preaching in connexion with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

"I beseech you by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your brethren: but let all things go on among those Itinerants who chuse to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

"In particular I beseech you, if you ever loved me, and if you now love God and your brethren, to have no respect of persons in stationing the Preachers, in chusing children for Kingswood school, in disposing of the yearly contribution, and the Preacher's fund, or any other public money. But do all things with a single eye, as I have done from the beginning. Go on thus, doing all things

without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY."

The Conference immediately and unanimously resolved, that all the Preachers who were in full connection with them, should enjoy every privilege that the members of the Conference enjoy, agreeably to the above written letter of their venerable deceased Father in the Gospel, and consistent with the Deed of Declaration.

The three Executors of Mr. Wesley's Will having come from London in order to confer with the Preachers respecting the books which Mr. Wesley had left, and the debt of one thousand six hundred pounds, with which they were encumbered, the Conference entered upon that business.

By the will, the Stock and Copy-right of those Tracts which Mr. Wesley had published in the latter part of his life, (his Works had been published more than fourteen years, and to them no copy-right could be attached) were left in trust to the three executors for the benefit of the fund already mentioned; but by a very express clause which immediately followed, the Executors were to have nothing to do with the Printing, which was put into the hands of a Committee expressly named for that purpose. His Types, Presses, &c. were also left, not to the three Executors, but to two Preachers, *in trust for the use of the Conference.*—By the Deed which Mr. Wesley had executed after the Will, the Stock and the Copy-right of all the books and tracts which Mr. Wesley had published, or even might publish during the remainder of his life, were given to seven Trustees therein named, for the same purpose as that mentioned in the Will; with this difference, that whereas in the Will the profits were directed to be applied to the *carrying on the work of God by Itinerant Preachers*, (a very *general* description, and which would give great latitude in the application) in the Deed it

was expressly declared, that the profits should be applied to the above use, *according to the Deed of Declaration* respecting the Conference, *which Mr. Wesley had filed in Chancery in the year* 1784. The seven Trustees were also ordered and empowered to pay all such debts as he should owe at the time of his death, and any legacies or annuities which he should bequeath by his Will. From all these particulars, the Preachers assembled had no doubt that the printing, the distribution of the books, and the application of the profits, were designed by Mr. Wesley, to be as heretofore, under the direction of the Conference.

The Preachers from these considerations being perfectly satisfied of Mr. Wesley's design respecting his property; and the seven Trustees of the Deed having declared, that they were willing and desirous that every thing should go on as heretofore under the direction of the Conference, they proceeded to consider what should be done respecting the debt of one thousand six hundred pounds, to which the property was liable, and for which the Trustees of the Deed, and the Executors of the Will were both responsible; and they came unanimously to the following resolution, viz. to borrow the one thousand six hundred pounds, and to pay the debt immediately, as being most for the honour of their deceased Father; and to do their utmost in their several Circuits to dispose of the Stock that this money might be repaid, and the surplus used according to the design of the Testator, in the support of the Gospel in the poor Circuits.

They next considered how they should behave towards the three Executors of Mr. Wesley's Will. The Conference were sensible that they were very respectable men, and that *they* as well as the Trustees of the Deed, had a right to be satisfied, that the property Mr. Wesley had left, and to which they had administered, should be used according to the design of the Testator. It was therefore proposed, that the three Executors should be incorporated with the Preachers in order that they might be present at the Con-

ferences when this money should be disposed of; and that they should be members of the Committee in London, for the regulation of the press, and the examination of the accompts. This proposal was also agreed to, without a dissenting voice.

The three Executors were then introduced; and the President informed them of the resolutions which the Conference had passed respecting them and the property to which they had administered, adding, "We think this will be a safe and effectual way to fulfil the design of the Testator." The Executors replied, That in their opinion, their authority was to continue over the property, for the benefit of the Conference, as long as they should live, and therefore they could not comply with the proposal. The President replied, that certainly their authority could only extend to the property which Mr. Wesley died possessed of; that it could not extend to what might arise out of it by means of the Preachers. The Executors answered, that they would maturely consider what had been proposed, and then give an answer.

The next morning the three gentlemen attended, and delivered the following paper:

"Having maturely considered the situation in which we stand, as Executors to Mr. Wesley, and Trustees of his property, for the use of the Conference, after payment of his debts and legacies, and being sworn in the Ecclesiastical Court faithfully to execute his Will, it is our opinion, that we cannot legally or conscientiously divest ourselves of the trust reposed in us, or extend its administration beyond the designs of the Testator. We are fully sensible that the Conference have it in their power to render the property of small value; but we trust that they will not come to any resolution of that kind, as whatever it may produce will be solely at their disposal, and we wish to afford them every assistance and support in our power toward carrying on the work of God agreeably to Mr. Wesley's design."

When this paper was read, one of the Preachers

observed, "That he could not think that it was Mr. Wesley's design, that they (the Executors) should have the management of the property in the *exclusive* way then claimed, as he had executed a Deed which had placed that authority in the hands of Seven Persons, members of the Conference." One of the Executors immediately replied, "That they had taken advice respecting that Deed, and were informed that it was good for nothing; and that *any claim on that ground would be resisted.*" The President then informed the three gentlemen that the Preachers were determined to give up the whole property if the Executors persisted in their refusal of the *union* proposed to them by the Conference, as they were certain the Testator's design could in no other way be fulfilled. Upon this, further time for consideration was desired by the Executors, who the next morning delivered the following note:

"To meet the wishes of the Conference we are willing *wholly* to give up our trust to them. (This the Conference did not "wish," as is plain from their proposals to the Executors,) after discharging the debts and legacies, *provided we can do it legally.* In order therefore conscientiously to divest ourselves of the charge, we will without delay take the opinion of the King's Advocate, and one other eminent Doctor of Civil Law, whether it can be done: and if so, what will be the proper mode to be adopted. The case we are willing to submit to your own statement."

This proposal was maturely considered by the Conference, who were fully satisfied that Mr. Wesley intended, as was clear even from the Will alone, that the printing, and the disposal of the books, should be under the direction of the Conference; and that the utmost the Executors could reasonably demand was, to see that the profits were disposed of according to the design of the Testator. This the union of the Executors with the Conference fully secured. The *exclusive* management contended for, was in itself totally impracticable, and also plainly contrary to the design of the deceased: it appeared also to the Preach-

ers, notwithstanding their conviction of the uprightness of the three gentlemen, to be highly unreasonable. To seem therefore, while thus impressed, to consent to its being referred to legal opinion, whether they should submit to act in the way proposed, when they were determined not to submit, would be insincerity. For as it was a question that rested with themselves, they were determined to give up the legacy (which certainly any Legatees may do) rather than submit to a demand which they saw would destroy their unanimity, and impede their usefulness. Beside, the delay of a year, (before which period the Conference could not again assemble,) would be attended with great inconvenience. They therefore resolved to give up at once to the three Executors, *all that the law could possibly give them*; thus avoiding, as most becoming their character, all further contention whether legal or otherwise.—The following answer was sent the same day to the three gentlemen.

"The Conference beg leave to return the following answer to the Executors of the late Rev. Mr. Wesley's Will, as containing their ultimate resolutions, in respect to the business between them and the Executors.

I. They return the Executors their sincere thanks for the trouble which they have taken in coming down from London to Manchester on the business of their office.

II. They inform the Executors that they resign all their claim and right to the whole stock of books and pamphlets of which Mr. Wesley was possessed at the time of his death, into the hands of them, the Executors.

III. They will purchase the above-mentioned stock of the Executors, (if the Executors please) at any time between this and the first of September next, paying to the Executors such a sum of money as will be sufficient to enable them to discharge every obligation which may then lie upon them on account of Mr. Wesley's Will."

Thus ended this painful business for that time. It is not easy to arrive at any clear or certain conclusions concerning the motives which induced these good men to refuse the proposal of acting in *union* with the Preachers, and to insist upon an exclusive management. The opinion of their Lawyer, that the Deed was *informal*, and therefore *void*, no doubt induced them to suppose, that such a management belonged to them of right. Yet it is hard to say how they could imagine this, when even the Will itself expressly excludes them from having any thing to do with printing, and gives the whole superintendance in that line to a Committee of Preachers expressly named, of which Committee the Executors were not even to be members. The Conference certainly offered them more than the Will gave them. Had they accepted the proposal, the accompts, and even the printing, not only of any of Mr. Wesley's books, but of all *new* books, (with which, as Executors of Mr. Wesley, they could, of right, have nothing to do,) together with the disposal of the profits, would all have been under their inspection. This union I am convinced would have been attended with the happiest effects. These gentlemen however thought otherwise; and certainly they were justifiable in following their own judgment, as the Preachers were on their part, in chusing what appeared to them the most excellent way.

The Conference proceeded to settle the business of printing for the ensuing year. They appointed a Committee to superintend the accompts, to examine every thing which should be proposed to be printed at their press during the year; and also empowered this Committee finally to settle with the three executors at the expiration of the month given them to consider the proposal of the Conference.

The executors then departed. Upon their return to London, they consulted the *Solicitor General*, (now Lord Eldon,) and the *King's Advocate*, concerning Mr. Wesley's *Will*, and also the *Deed*,

and received for answer, *That the Deed was Testamentary; and that it superseded the Will, in respect to the books, copy-right, &c. being made subsequent to the Will.* The executors hereupon informed the seven Trustees of the Deed of the opinion they had received. The Trustees immediately went to London, and took out letters of Administration accordingly.

The publishing a Life of Mr. Wesley was then considered, and several objections were made to Dr. Whitehead as the Biographer, chiefly on account of his known versatility, and the short time he had been in the connection since his last admission. But Mr. Rogers entirely satisfied the brethren on these points, and the Doctor was authorised to compile the Life, and also appointed one of the Committee already mentioned, for examination and superintendance. The Committee thus appointed consisted of the following persons: The Rev. Dr. Coke, the Rev. James Creighton, the Rev. Peard Dickinson, Mr. James Rogers, Mr. Richard Rodda, Mr. George Whitfield, and Dr. Whitehead.

This business being settled, the Conference considered the state of the connection at large. Considerable uneasiness had been manifested among the people from the time of Mr. Wesley's death, concerning the question which had often before been agitated: Some who were attached to what was called, *The Old Plan*, viz. a *strict* connection with the National Church, printed circular letters, strongly insisting on that plan being adopted. This, as might be easily foreseen, provoked replies from those who in several places wished to have the plan so extended, as to comprehend every *scriptural* privilege. Thus a dispute was revived, which continued for four years, and was productive of great uneasiness to the Preachers.

The letters above-mentioned occasioned the following Minute.

Q. Is it necessary to enter into any engagement

in respect to our future plan of œconomy?—*A.* We engage to follow strictly the plan which Mr. Wesley left us.—This answer was variously interpreted, according to the wishes of the two parties already mentioned. Hence the dispute became more warm. But the Conference could not be more explicit, as they saw it was impossible at that time to satisfy those who thus contended.

Many fears having been expressed, that after Mr. Wesley's death the Preachers would cease to travel; to remove these, the following Minute was made.

Q. Are any directions necessary concerning stationing of the Preachers?—*A.* No Preacher shall be stationed for any Circuit above two years successively, unless God has been pleased to use him as the instrument of a remarkable revival.

The Conference being sorely pressed to provide for the families of the Preachers; to avoid an undue increase of this burthen the following Minute was adopted.

Q. Whereas we have been disappointed by married Preachers coming out to travel in expectation of being themselves able to maintain their wives independantly of the connection, who very soon became entirely dependant on it: how shall this be prevented in future?—*A.* Let no Preacher be received on this plan, unless he can bring in writing such an account of his income, signed by his Superintendant, as shall satisfy the Conference. 2. If any person shall propose to keep a Preacher's wife or children, he shall give a bond to the Conference for the sum he is to allow.

To oppose a great and encreasing evil, the following rule was made.

Q. Have we not made too great advances towards conformity to the world?—*A.* We fear we have.

Q. How shall we prevent this?—*A.* 1. Those

school-masters and school-mistresses who receive dancing-masters into their schools, and those parents who employ dancing-masters for their children, shall be no longer members of our Societies. 2. Let every Superintendant read the "Thoughts on Dress," once a year, in all his Societies.

France appeared on the Minutes of the Conference this year! A change that was favourable to religious liberty, having taken place two years before in the government of that country, *William Mahy*, a native of the island of Guernsey, was sent into Normandy and Britanny, to preach the Gospel to the inhabitants. He had considerable success, and his name appeared for *France* in the Minutes for 1792. But the war which broke out between this country and France in the beginning of 1793, and the revolutionary government, with the horrors that followed in that distracted nation, rendered his mission nearly abortive.

Since the return of Peace, there is a prospect, blessed be God, that the Gospel in its life and power will find its way through France and Italy.

At this Conference, the Honourable William Wilberforce, Member of Parliament for the County of York, sent a letter to the Conference accompanied with a present of one hundred and two volumes, of "The Evidence that appeared before a Select Committee of the House of Commons, relative to the Slave Trade." One for each Member of the Conference, two for the President, and two for the Secretary. In his letter he complimented them on their piety and zeal, and intreated them to use their influence in getting petitions signed and presented to Parliament, praying for the abolition of the above trade. The Conference sent him a polite answer, in which they promised to comply with his request. From a principle of conscience they entered heartily into the work, and were instrumental in a measure of promoting what appeared the general sense of the country at

that time respecting the Slave Trade, namely, "*That it ought to be abolished.*"

To supply the want of Mr. Wesley's Superintendance, local authorities were instituted. The Circuits were formed into Districts. There were not less than three, nor more than eight Circuits in each District; in general there were five. England was divided into seventeen Districts, Ireland into five, Scotland into two, and Wales formed one.

The Districts have authority, 1. To try and *suspend* Preachers who are found immoral, erroneous in doctrine, or deficient in abilities. 2. To decide concerning the building of Chapels. 3. To examine the demands from the Circuits respecting the support of the Preachers, and of their families. 4. To elect a Representative to attend and form a Committee four days before the meeting of the Conference, in order to prepare a draft of the stations for the ensuing year. Three things the District Assemblies cannot do: 1. They cannot *make* any rule. 2. They cannot *expel* a Preacher. 3. They cannot *station* the Preachers.—An appeal to the Conference is allowed in all cases.

RULES RESPECTING THE DISTRICTS.

In this year (1791) it was agreed, 1. The Assistant of a Circuit shall have authority to summons the Preachers of his District who are in full connection, on any critical case, which, according to the best of his judgment, merits such an interference. And the said Preachers, or as many of them as can attend, shall assemble at the place and time appointed by the Assistant aforesaid, and shall form a Committee for the purpose of determining concerning the business on which they are called. They shall choose a chairman for the occasion, and their decision shall be final till the meeting of the next Conference, when the Chairman of the Committee shall lay the Minutes of their proceedings before the Conference.

Provided nevertheless, that nothing shall be done by any Committee contrary to the resolutions of the Conference. 2. "Let the District Committees settle the temporal accounts of their respective Districts annually. 3. The Committee of every District in England and Scotland shall elect one of their body, to form a Committee to draw up a plan for the stationing of the Preachers in Great Britain; which Committee shall meet at the place where the Conference is held, three days in the week preceding the Conference, (now it is four days; they begin on the Wednesday.) in order to draw up the above mentioned plan. The Committee of every District in Ireland shall send one of their body to meet the Delegate two days before the Irish Conference for the same purpose.

In the year 1792, it was added, 1. The Chairman, shall have authority to call a meeting of the Committee of his District on any application of the Preachers or people, which appears to him to require it. But he must never individually interfere with any other Circuit but his own. 2. Whenever the Chairman has received any complaint against a preacher either from the Preachers or the people, he shall send an exact account of the complaint in writing to the person accused, with the name of the accuser, or accusers, before he calls a meeting of the District Committee to examine into the charge. 3. If it appear on just grounds to any Assistant, that the Chairman of his District has been guilty of any crime or misdemeanor, or that he has neglected to call a meeting of the District Committee when there were sufficient reasons for calling it, such Assistant shall have authority in that case to call a meeting of the District Committee, and to fix the time and place of meeting. The Committee thus assembled, shall have power, if they judge necessary, to try the Chairman, and, if found guilty, to suspend him from being a Travelling Preacher till the ensuing Conference, or to remove him from the office of an Assistant, or to depose him from the Chair, and to elect another in his place.

In the year 1793, it was enquired, *Q.* Shal any alteration be made concerning the exercise of the office of a Chairman of a District?—*A.* If any Preacher be accused of immorality, the Preacher accused and his accuser shall respectively choose two Preachers of their District; and the Chairman of the District shall, with the four Preachers chosen as above, try the accused Preacher; and they shall have authority, if he be found guilty, to suspend him till the ensuing Conference, if they judge it expedient. 2. If there be any difference between the Preachers in a District, the respective parties shall choose two preachers; and the Chairman of the District with the four Preachers so chosen, shall be final Arbiters to determine the matters in dispute. In both cases the Chairman shall have a casting voice in case of an equality.

In the year 1794, it was added, "All deficiences shall be minuted down, as far as possible, in the District Meetings."

In the year 1797, it was added, "1. In order to render our Districts more effective, the President of the Conference shall have power, when applied to, to supply a Circuit with Preachers, if any should die or desist from travelling; and to sanction any change of Preacher which it may be necessary to make in the intervals of the Conference; and to assist at any District Meeting, if applied to for that purpose by the Chairman of the District, or by a majority of the Superintendants in such District. And he shall have a right, if written to by any who are concerned, to visit any Circuit, and to enquire into their affairs with respect to METHODISM, and, in union with the District Committee, redress any grievance.

2. The Chairman of each District, in conjunction with his brethren of the Committee, shall be responsible to the Conference for the execution of the laws, as far as his District is concerned.

3. That no Chairman may have cause to complain of the want of power; in cases which (according to his judgment) cannot be settled in the ordinary District Meeting, he shall have authority to summon three of the nearest Superintendants to be incorporated with the District Committee, who shall have equal authority to vote and settle every thing till the Conference.

4. The Conference recommends it to the Superintendants of the Circuits, to invite, on all important occasions, the Chairman of their respective District, to be present at their Quarterly Meetings.

5. The Chairman of every District shall be chosen by the ballot of the Conference, after the names of all the Preachers of the District have been read to them by the Secretary."

In the year 1798, it was added, " In our yearly District Meeting, in the examination of characters, not only *morality* and *religion*, in a general sense, should be kept in view; but a particular enquiry must be made, whether our Rules, as set forth in the large Minutes, are observed by each individual in every station." N. B. The Minutes of each District shall be read in the Conference."

In the year 1799, it was added, " A Book shall be kept by the Committee of each District, in which every thing resolved upon or transacted shall be minuted down, and every such book shall be handed down to the Chairman successively. 2. The Annual Meeting shall be held in future as soon as possible after the Midsummer Quarter Meeting."

In attending to these rules an expence was incurred which was not at first foreseen: So that in the year 1800, the following rules were added, " 1. Let no Preacher, Steward, or Leader, on any account, send for our President or Secretary, without bearing his expences. 2. No bill for letters shall be brought to the Conference. Let every Superintendant inform his brethren, that they are to pay for all the letters they write on public business."

In the year 1801, it was added, " 1. All ordina-

ry deficiencies, such as salaries for Preacher's, Wives, Children, Servants, House-rent, Coals and Candles, shall be paid at the District Meetings by the means of the yearly collection raised in each District respectively: and as far as is necessary, by extra collections and subscriptions raised through the District."

"2. That the Superintendant of every Circuit shall invite the General Steward of his Circuit to be present at the Annual Meeting of the District Committee, during the settling of every thing relating to the finances of the District; and every Circuit Steward shall accordingly have a right to be present, and to advise at the settlement of all the financial matters."

The business being ended, the Conference broke up. Great was the comfort of the Preachers that such a foundation was laid for the peace and prosperity of the Societies. The Lord, they saw, was better to them than their boding fears. His servants were of one heart and of one mind. The voice of thanksgiving ascended up on high and they departed to their several Circuits blessing and praising God.

July 31, 1792, The forty-ninth Conference began in London. Mr. Alexander Mather was elected President, and Dr. Coke Secretary.

The Preachers had no sooner assembled than they were involved in a dispute which had occasioned great uneasinesss throughout the connection in the preceding year.

It has been already observed, that at the former Conference, upon the representation of Mr. Rogers, the Sperintendant of the London Circuit, and the other Members of the Committee who were appointed by Mr. Wesley's Will to manage the printing, the appointment of Dr. Whitehead to compile a Life of Mr. Wesley, was confirmed. The Doctor had already entered upon the work, and proposals had been printed by the Committee, and sent into the

Circuits, that the Preachers might procure subscriptions. Dr. Whitehead, however, soon after the Conference, to the astonishment of all concerned, declared his intention of publishing the Life as an *Independant Man*. He also declared that he would make such use of the Manuscripts of Mr. Wesley, with which he had been intrusted, as he *himself* should think proper; and that he would not suffer them to be examined, as Mr. Wesley had ordered in his Will, previously to the publication, unless the two other Trustees of these Manuscripts would enter into an engagement, that he should retain in his hands all those papers which *he* should judge to be necessary for the work. He insisted also that the copy-right of the book should belong to him; and that if it should be published from the book-room, he would have half the clear profits.

As the Doctor had engaged (see page 195,) to compile the Life for the Book-room, (*i. e.* for the charity to which Mr. Wesley had bequeathed all his literary Property,) the Committee expostulated with him on his unfaithfulness, and the extravagance of his new demands. Their expostulations were however in vain. They had acted with great simplicity towards the Doctor. Having a high opinion of his integrity and attachment to the cause in which they were all engaged, they had given all the necessary materials into his hands, and so were compleatly in his power. He was fully sensible of this advantage, and persevered in those demands with which he knew the Committee could not comply. This strange conduct occasioned great uneasiness, not only in the London Society, but throughout the whole connection.

When this uneasiness was at a considerable height, the seven Trustees of Mr. Wesley's Testamentary Deed went to London to take out letters of Administration. Being informed of the dispute, they united their efforts to those of the Committee, to makepeace, and in order thereto, they determined to

sacrifice a considerable part of the income of the charity. Accordingly they consented to give Dr. Whitehead one half of the clear profits of the book for two years, provided the Manuscript should be approved by the Committee appointed to superintend the printing. To the first of these proposals the Doctor agreed, but he absolutely refused to comply with the latter: and as nothing great or small could be printed without such approbation, (which the Doctor well knew,) the Trustees were obliged, at length, after some fruitless expostulation, to leave the Doctor to his own way.

A Life of Mr. Wesley had, however, been advertised from the book-room, and the Connection expected it. The Trustees therefore, in conjunction with the Committee, appointed the two other Trustees of Mr. Wesley's manuscripts, to compile a life according to that first intention. The work was accordingly undertaken and compleated without any profit or emolument whatsoever to the parties. The whole edition, consisting of ten thousand copies, was sold in a few weeks, and a second edition published when the Conference assembled.

Doctor Whitehead was by this time not quite so sanguine concerning the Memoirs which he was writing, as when he rejected the proposals of the Committee. He addressed the Conference, and complained of the ill treatment which he said he had received. The Conference answered, that before they could listen to any complaint from him, he must consent to an examination of Mr. Wesley's papers, according to his Will, as he could not appear before them as an upright man, till he should do so. They declared, that if he would consent to this, they would gladly hear any thing which he had to say in his own defence, or any accusation which he should bring against any members of their body who had opposed him.

This reply produced the proposals, which the Doctor has printed in the advertisement prefixed to

his Memoirs. They consist of three parts. In the first the Doctor proposes an examination of the manuscripts. In the second, that the Conference should take his Life of Mr. Wesley, (of which there was at that time 128 pages printed) off his hands, upon some conditions therein mentioned. And in the third, that he should be restored to his place as a Local Preacher.

As the Conference could not suppose that Dr. Whitehead had any serious expectation that they would have any thing to do with the Life of their honoured Father which he was writing, and as his restoration as a Preacher must depend (as long as any upright discipline should remain) upon his faithfully acting according to Mr. Wesley's Will, as a Trustee of his papers; the Conference in considering the Doctor's proposals, in the first instance only attended to *that* particular. The following was the Doctor's final proposal upon this leading point.

" All the Manuscripts of Mr. Wesley shall be *fairly* and *impartially* examined by Dr. Coke, Mr. Moore, and Dr. Whitehead. Such papers as they shall unanimously deem unfit for publication, shall be burned immediately. Out of the remainder, Dr. Whitehead shall be at liberty to select such as he thinks necessary for his work; and the remainder to be given into the hands of Dr. Coke and Mr. Moore."

Such was the Doctor's proposal, even in this stage of the business! After many declarations that he was willing, and had often proposed to enter into an examination of Mr. Wesley's papers, at length it fully appeared what kind of examination he would consent to, viz. That his single negative should preserve any paper from destruction; and his single affirmative enable him to use any paper in such a way as he himself should think proper: And this the Doctor called a fair and impartial examination!

As there could be no hesitation among upright

men upon such a proposal as this, a reply was immediately sent, signed by the President and Secretary, pointing out the injustice and total want of ingenuousness, as well as the unfaithfulness to the deceased, which was manifest in the proposal respecting the examination of the manuscripts; and again declaring, in substance, that while he refused to fulfil his duty uprightly, as a Trustee of Mr. Wesley's papers, they could have nothing to do with him in any other character. To this the Conference received no answer.

The Conference were thus obliged, as the Committee had been before, to leave the Doctor to pursue his own way, contenting themselves with bearing their testimony against an evil which they could not prevent. The Will of Mr. Wesley was thus violated in a point which has been always considered by eminent men with peculiar solicitude, and concerning which they expect the most sacred fidelity from their surviving friends.

In the Life of Mr. Wesley, written by Dr. Coke and Mr. Moore, no mention was made of this unhappy dispute, nor even a hint given of it. The writers were satisfied that it was known, though but very imperfectly, to the Methodist connection.

But Dr. Whitehead pursued the direct contrary course, and in the Memoirs which he published, concealing the facts which I have now stated, he represented those who contended with him as having *persecuted him with the most malignant spirit, and in the most illiberal manner, merely because he would write an impartial Life of Mr. Wesley!* In so plain a case however, it is quite sufficient to state the facts, as I have thought it my *duty* thus to do: the unprejudiced reader may draw his own conclusions.

In the year 1797, a reconciliation took place between the Doctor and his London friends, chiefly through the mediation of Mr. Pawson. He is now

united to the Society, restored to his office of Local Preacher, and very friendly with his brethren.

The Conference proceeded.—It was enquired,

Q. What regulations shall be made concerning the office of the President of the Conference?—*A.* 1. The same person is not to be re-chosen above once in eight years. 2. The President's power shall cease as soon as the Conference breaks up. This latter rule is contrary even to the letter of the Deed inrolled in Chancery, which says, "The Conference shall chuse a President, who shall continue such until the election of another President in the next or other subsequent Conference." In the year 1793, it was added, "That no person should vote by proxy at the election of a President."

As there was great uneasiness in the nation, through seditious publications, the Conference unanimously adopted the following Minute.

Q. What directions shall be given concerning our conduct to the civil government?—*A.* 1. None of us shall, either in writing or conversation, speak lightly or irreverently of the Government under which he lives. 2. We are to observe, that the oracles of God command us to be subject to the higher powers: and that honour to the king is there connected with the fear of God.

The uneasiness respecting the ordinances increased throughout the connection. Mr. Wesley having been used to administer the Lord's Supper to the Societies in his annual visits, the loss of this privilege was an additional inducement to those who contended for the more liberal plan. Many petitions were presented on that side; while several addresses, from persons of considerable weight, insisted that the privilege should not be granted. The Preachers also were divided in sentiment on the subject. But they loved each other; and they knew it was a question concerning which they might innocently differ, and that therefore even the thought of division or separation on account of it,

should be abhorred. For some time they knew not what to do. They were sensible that either to allow or refuse the privilege would greatly increase the uneasiness, and perhaps cause a division. At length it was proposed to decide the question for that year (for they did not dare to go further) by lot. This they knew was allowed, and even recommended in scripture in difficult cases. The lot decided that the Sacrament should not be administered in the Societies for that year. This was made known to the people in an address, wherein they were exhorted to live in peace, and to love one another, notwithstanding this difference of sentiment. This was the first instance of the Conference addressing the people. Since that time it has been frequently done, and has been followed with good effects.

Some irregularities respecting Ordination having given offence in the preceding year, to prevent the like in future, the following Minute was adopted.

Q. What rules shall be made concerning Ordination?—*A.* 1. No Ordination shall take place in the Methodist connection without the consent of the Conference previously obtained. 2. If any Brother shall break the above-mentioned rule, by ordaining or being ordained, without the consent of the Conference previously obtained, the Brother so breaking the rule, does thereby exclude himself.

Q. What direction is to be given concerning the children of the Preachers?—*A.* No Preacher is to receive any thing from the Circuits on account of his children. after they have arrived at the age of seventeen. The year before it was agreed, that, "The Preachers children that cannot be admitted into the school, and are allowed 12*l. per ann.* for their education, shall not receive the usual salary of 4*l.* either from the Circuit, or from the yearly collection.

In the year 1796, it was added, "If a Preacher cannot give a satisfactory reason why his son should

not go to the school, he shall not be allowed the 12 *l.* a year out of the Collection."

While a Preacher's son is receiving the 12 *l.* from the School, he is to receive nothing from the Circuits or the Funds.

The Rules of the Preacher's Fund (see p. 91;) were considered, enlarged, and materially altered. At its first institution, none were to have any claim upon it, but those who should need it. But now the Preachers subscriptions were raised from half a guinea a year to a guinea, and the Preachers, when superannuated, were to have twenty shillings a year for every year they had travelled. Their widows also were to have a yearly allowance according to the same rule, viz. the years which their husbands had been engaged in the work.

Had the fund been supported entirely by the subscriptions of the Preachers, it is probable this change in the Rules would have been unnoticed. But many of the people contributed to it, with the sole view of rendering their worn-out Preachers comfortable in their old age. Many persons were therefore much grieved on account of these rules, and some who were enemies took much pains to increase the offence.

After considerable uneasiness the Conference reconsidered the rules in the year 1796, and added a clause, declaring that they would not see a Brother (or his widow) in distress, supposing that the years he had travelled did not entitle him to an adequate support from the fund, but that they would in that case shew him mercy.

But still this did not give satisfaction. The right of such to what they should really need was unquestionable. Therefore at the Conference in 1798, a few of the Preachers from twelve to twenty years standing, formed an Institution called "the Itinerant Methodist Preachers Annuity." They chose Mr. Henry Moore President, Mr. Adam Clarke Secretary, and Thomas Roberts, Esq.

Treasurer; and drew up rules for this new Fund which they got registered according to Act of Parliament. This measure, though founded upon the most upright principles, gave offence to some of the senior brethren. At the Conference in 1799 the subject being fully considered, the new FUND was unanimously adopted by the Conference, and all the Preachers became members of it: what the brethren who first formed it, had done was considered as a blessing to the body. The whole ended by coming to the following equitable conclusion.

Q. Are there any regulations to be made in respect to the Preacher's fund?—*A.* The subscriptions of the Travelling Preachers shall in future be considered as separate from the subscriptions of the people: and the subscriptions of the people shall be considered as forming a Fund of Charity, which is to be applied only to the assistance of real objects of mercy among the Supernumerary and Superannuated Preachers, and the Widows of Preachers: nevertheless, those who have hitherto received allowances from the fund, shall continue to receive them, notwithstanding this regulation as a retrospective law would be unjust. The subscriptions of the Preachers, being their own money, subscribed in general with great difficulty, out of their little pittance, shall be distributed among the Supernumerary and Superannuated Preachers, and Widows, according to strict and impartial rules of justice.—Rules were accordingly made for that purpose; and it was agreed, that the fund should be legalized according to Act of Parliament. This regulation seems to give universal satisfaction.

A short time before the Conference assembled this year, the Rev. John Richardson departed this life. The following account was given of him in the Minutes.

"Like his great Master, he was a man of sorrows, and acquainted with grief. The uniformity of his life, the Christian simplicity of his manners, the

meekness of his spirit, and the unction which attended his Ministry for twenty-nine years in the city of London, will be ever remembered by many hundreds, with gratitude, to the God of all grace. After labouring under a severe asthma for-twenty-six years, he died in the fifty-eighth year of his age. The last words he uttered, just before he expired, were "God is always with me." He served Mr. Wesley as his Curate in London, on which account his name was not always mentioned in the Minutes of the Conference. He read the funeral service over Mr. Wesley, and was soon after buried in the same grave with him.

Mr. William Hammett, one of the Missionaries sent to the West Indies, having in the beginning of the year 1791, landed in America for the recovery of his health, he was cordially received by the Methodists in the United States; but unhappily differing with his Colleagues, he made a schism and divided the Society in *Charlestown*. He appealed to the English Conference, by sending them a printed account of the cause of the difference. The matter was now considered; and it was dismissed by sending the following letter to Mr. Asbury and all the American Preachers, In which the English Brethren express the closest union with their American Brethren.

To Mr. ASBURY, *and all the* AMERICAN PREACHERS.

Very Dear Brethren,

WE are desired by the English Conference to assure you of their cordial love towards you. They earnestly desire that the most cordial love may subsist without any interruption between you and them, and the most perfect union which the nature of things will admit of.

They esteem union and concord among brethren as one of the greatest of blessings; and therefore do most deeply disapprove of the schism which William Hammett has made in the city of *Charles-*

town, and do acknowledge no further connexion with him, who could so attempt to rend the body of Christ.

Wishing you every possible blessing in Jesus Christ, both in your own souls and in your labours, we remain,

Your truly affectionate Brethren,
Signed, in behalf of the Conference,
ALEX. MATHER, President.
THOMAS COKE, Secretary.

London, Aug. 15, 1792.

This letter was printed and circulated at the unanimous request of the General Conference met in Baltimore in November 1792.

This Conference having sat nearly three weeks, closed in the following manner.

Q. What shall we do more to promote the work of God?—*A.* We do, at this solemn hour of the night (past ten o'clock on the 15th of August) devote ourselves to the service of Almighty God, in a more unreserved and entire manner than ever we have hitherto done; and are all determined to spend and be spent in his blessed work. And this our solemn dedication of ourselves to God, we do unanimously signify by rising from our seats in the presence of the Lord!

July 29, 1793, The fiftieth conference met at Leeds. Mr. John Pawson was chosen President, and Dr. Coke Secretary.

The agitation respecting the Ordinances was now so great that the Conference was obliged to come to a determination on the question. After a long discussion it was decided, by a very large majority, that *the Societies should have the privilege of the Lord's Supper where they unanimously desired it.*—Unanimity was required, that, if possible, division might be prevented. To avoid offence, it was at the same time resolved, 1. That no Gowns, Cassocks, Bands,

or Surplices, should be worn by any of our Preachers. 2. That the Title of *Reverend* should not be used by them towards each other in future. 3. That the distinction between ordained and unordained Preachers should be dropped. This latter Rule, although certainly made with a good intention, yet appears to be a violation of Order, and a departure from Mr. Wesley's Plan.

The senior Brethren wishing to continue in the work as long as possible, the following rule was adopted.

Q. What directions shall he given concerning Superannuated Preachers?—*A.* Every Preacher shall be considered as a Supernumerary for four years after he has desisted from travelling, and shall afterwards be deemed Superannuated.

The following Rules were agreed to: "1. Every Preacher, before he is admitted into full connection shall draw out a sketch of his life and experience. 2. All Local Preachers shall meet in Class. No exception shall be made in respect to any who have been Travelling Preachers in former years. 3. No Preacher who has been suspended or expelled, shall on any account be employed as a Local Preacher, without the authority of the Conference." And in the year 1796 it was enquired, "*Q.* What can be done to bring certain Local Preachers more fully to observe our discipline? *A.* 1. Let no one be permitted to preach, who will not meet in Class, and who is not regularly planned by the Superintendant of the Circuit where he resides. 2. Let no Local Preacher be allowed to preach in any other Circuit without producing a recommendation from the Superintendant of the Circuit where he lives: nor suffer any invitation to be admitted as a plea, whether from men in office or not, without the previous knowledge and full consent of the Superintendant of the place where any one may ask him to preach. 3. Let no Local Preacher keep Love-feasts without the appointment of the Superintendant, nor any way in-

terfere with his business as mentioned in the large Minutes. We must carefully attend to our rules, that all things may be done decently and in order.

This Conference bore ample testimony to the piety and usefulness of Joseph Cownley, one of the old Preachers, who died in the preceding year. His Life was afterwards written in a very pleasing manner by Mr. John Gualtier, and is published in the Arminian Magazine, for 1794.

CHAPTER THE NINTH.

From the Conference in 1794, to that in Briſtol in 1798.

JULY 28, 1794, The fifty-firſt Conference was held in Bristol. Mr. Thomas Hanby was elected President, and Dr. Coke Secretary.

The Societies in general had acquiesced in the determination of the last Conference. Many of them had availed themselves of the privilege allowed, while others continued to pursue, in peace, the way which they had hitherto walked in. But in some places considerable uneasiness still prevailed. A number of Trustees from some of the principal Chapels assembled at Bristol at the same time with the Preachers. They desired admission to the Conference, and presented an Address, expressive of their sentiments, respecting their own situation and privileges, and also respecting the administration of the Ordinances. When they retired, the Conference took their Address into consideration, and a negociation commenced, which ended in an agreement, in which some of the former Rules were confirmed, and the following added to them.

With regard to TRUSTEES, The Trustees in conjunction with the Superintendant Preacher, (who shall have one vote only) shall choose their own Stewards, who shall receive and disburse all seat-rents, and such collections as shall be made for the purpose of paying interest for money, due upon the premises, or for reducing the principal, provided also that his books shall be always open for the inspection of the Superintendant, and audited in his presence once every year, or oftener if required. Provided always, that when the necessities of the work of God require it, the Trustees shall allow quarterly what may appear requisite for carrying on the work, so that it be not cramped. Provided, that if the seat-rents and collections fall short of what will be sufficient to discharge the rents, interest of money, and other necessary expences of the Chapels, the deficiency shall be made good out of some other revenue of the Society. Provided also, that nothing in these Resolutions shall be construed to extend or alter any of the powers contained in the Trust Deeds.

That the Trustees may have the fullest assurance that the Conference love them, and have not the shadow of a desire to oppress them, any more than to reject any proposals which they conceive calculated to restore and preserve peace and harmony, the following articles are added.

1. No Trustee however accused, or defective in conforming to the establishde rules, shall be removed from the Society, unless his crime, or breach of the Rules of the Society, be proved in the presence of the Trustees and Leaders.

2. If any Preacher be accused of immorality, a meeting shall be called of all the Preachers, Trustees, Stewards, and Leaders of the Circuit, in which the accused Preacher labours: and if the charge be proved to the satisfaction of the majority of such meeting, the Chairman of the District, in which that Circuit is situated, shall remove the convicted

Preacher from the Circuit on the request of the majority of the meeting: nevertheless, an appeal on either side to the Conference, shall re-main.

By this agreement the authority of the Trustees, as such, was fully acknowledged; and it satisfied those who did not wish to be considered as *Proprietors.*

The Sacrament was at this Conference granted to ninety three places in England, the names of which were printed in the Minutes.

The Nation being still uneasy through political discussions, the Conference unanimously adopted the following caution.

Q. Is it necessary to make any observations on the present important crisis of public affairs?—*A.* We most affectionately intreat all our Brethren, in the name of GOD, to *honour the King.* Let us daily pray for our Rulers, and *submit ourselves to every ordinance of Man for the Lord's sake.*

The year that followed this Conference was a time of great uneasiness. The trustees of that Chapel in Bristol, which has been already mentioned as the first which Mr. Westley built, (see p. 11,) were exceedingly averse to the Ordinances being allowed to the Societies. They had laboured in this cause a considerable time, and seemed much dissatisfied that more liberal views should prevail.—The Conference having, at their late sitting, granted to ninety-three places, the privilege of having the ordinances of God in that way which they desired, convinced those Trustees, that their labour had hitherto been in vain, and they determined on a more decisive opposition; and to risk all consequences rather than allow the liberty contended for.

An opportunity of fully declaring themselves now offered. The Lord's Supper had been administered, during the Conference, at a Chapel in the suburbs, in which some of the Preachers had assisted. This was repeated on the day after the Confe-

rence broke up. One of the Preachers who thus assisted had been appointed for the Bristol Circuit, for the ensuing year; but two days after his appointment, he was served with an Attorneys letter, signed by the Trustees of the old Chapel, charging him *at his peril not to trespass on their Premises*, assigning no reason but that *they had not appointed him to preach therein*, and that *no other persons had any authority so to do*. Thus the blow was struck, and a precedent formed, which if submitted to, would have subjected every Preacher in the connection, to a similar exclusion, in this summary way, by the separate authority of a few men, without a charge preferred or trial of any kind; and even contrary, as in this instance, to the judgment, and wishes, both of the Society and Circuit.

But happily for the Unity of the Body, this decisive measure, met with a resistance as prompt, and as decisive. Almost the whole Society withdrew from the Chapel from which their Preacher was thus excluded; and without contending the question of right, they immediately proceeded to erect another Chapel. They also appealed to their Brethren at large, declaring, that the steps they had taken were not only to vindicate their own just rights, but also those of the whole Community. "This act, (said they) left us no room for hesitation. To remain in passive submission to those who could thus, confiding in their *Legal* Powers, place themselves beyond the reach of all *Christian* rules, and especially of those upon which our happy religious fellowship is founded, we are certain could not be the will of the Lord concerning us."

The event fully justified this conclusion. Their opponents however had many Friends throughout the connection, and these spared no pains during the year, to defend what had been done, and to insure its success.

As hostilities among the Methodists have long

ceased, and each party think better of each other than they did; in order to render this History satisfactory to present and succeeding readers, I shall mention the names of the acting persons in this dispute.

Mr. Henry Moore was the preacher who received the Lawyer's letter. It was as follows:

Bristol, Aug. 11th, 1794.

"Mr. Henry Moore,

"We the undersigned, Trustees for the Methodist Preaching-House called the New Room in the Horse-Fair, and also for Guinea-street Chapel, do give you this Notice, that you are not appointed by us to preach or expound God's holy word in either of those places, and that no other person or persons have or hath any legal right to make that appointment but only we the Trustees: we therefore forbid and caution you against attempting trespassing upon the above Trust Premises, as you will answer it at your peril.

HENRY DURBIN,	WILLIAM GREEN,
DANIEL LANE,	EDWARD STOCK,
WILLIAM PINE,	THOMAS ROBERTS,
DANIEL WAIT, Jun.	NATH. GIFFORD."
JOHN CURTIS,	

Witness, James Huges, Attorney.

Here we see Mr. Moore was expelled from these Chapels without a fault alledged against him. These Gentlemen pleaded in defence of their conduct. 1. Mr. Wesley's observations on the Methodists leaving the church, together with quotations from some of the Minutes of the Conferences on that subject. 2. Some Trustees of other Chapels encouraged them to persist in their opposition to the introduction of the Lord's-Supper among the Methodists. 3. They were countenanced by some very respectable preachers, particularly by Messrs. Joseph

Benson, Richard Rodda, Jeremiah Brettell, and Thomas Vasey. But it is plain from the agreement to the pacific plan which took place in twelve months afterwards, that the parties thought more scripturally on the subjects in dispute: And to the honour of these Trustees, I am happy to say, that in October 1800 they made over the Chapel in Guinea-street to the Trustees of the New Chapel, the latter becoming responsible for the debt that was on it: so that now the three Chapels in Bristol are all settled on the Methodist plan.

July 27, 1795, The fifty-second Conference assembled at Manchester. Mr. Joseph Bradford was chosen President, and Dr. Coke Secretary.

As the connection had been so greatly agitated, it was agreed that the first day should be spent in fasting and prayer, that God would shew us mercy, and grant wisdom from above to direct us how we might yet keep the unity of the spirit in the bond of peace. We did not ask in vain. Several of the Trustees, and other persons, who had assembled from various parts on account of the dispute, joined with the Preachers in their addresses to the Throne of Grace, and partook with them of the Lord's Supper, which concluded the service of the day.

The next morning the Conference chose a Committee of nine Preachers, by ballot, to draw up a plan of Pacification, to be presented to the Brethren who differed from them on the subjects in question. The Plan was soon compleated, and having obtained the unanimous approbation of the Conference, it was presented to the meeting of Trustees, and with a few additions proposed by them, and acceded to by the Conference, it was accepted by a large Majority. Being then fully confirmed by the Conference, this happy bond of union was made known to the Societies, prefaced by a suitable Address, and signed by the President and Secretary. Since that time the

connection has enjoyed peace respecting the ordinances.

THE PLAN OF PACIFICATION.

I. *Concerning Public Worship.*

1. The sacrament of the Lord's Supper shall not be administered in any Chapel, nor Baptism administered, nor the dead buried, nor service in Church hours, except the majority of the Trustees of that Chapel on the one hand, and the majority of the Stewards and Leaders belonging to that Chapel (as best qualified to give the sense of the people) on the other hand, allow of it. Nevertheless, in all cases the consent of the Conference shall be obtained, before any of these things be introduced.—It was also added, That these majorities must testify in writing to the Conference, that they are persuaded no separation will be made thereby.

2. Where there is a Society but no Chapel, if the Society desire any or all of these things, the Stewards and Leaders of that Society must attend to the same rule.

3. Where the Lord's Supper has been already peaceably administered, the administration of it shall be continued in future.

4. Wherever the Lord's Supper shall be administered according to the fore-mentioned regulations, it shall always be continued, except the Conference order the contrary.

5. The Lord's Supper shall be administered by those only who are authorised by the Conference: and at such times and in such manner only, as the Conference shall appoint.

6. The administration of Baptism and the Lord's Supper, according to the above regulations, is intended only for the members of our own Society.

7. We agree, that the Lord's Supper be administered among us, on Sunday evenings only: except where the majority of the Stewards and Leaders de-

sire it in Church hours; or where it has already been administered in those hours. Nevertheless, it shall never be administered on those Sundays on which it is administered in the parochial Church.

8. The Lord's Supper shall be always administered in England according to the form of the Established Church: but the person who administers, shall have full liberty to give out hymns, and to use exhortation and extemporary prayer.

9. Wherever Divine Service is performed in England on the Lord's day in Church hours, the officiating Preacher shall read either the service of the Established Church, our venerable Father's Abridgment, or at least the Lessons appointed by the Calendar. But we recommend either the full service, or the abridgment.

II. *Concerning Discipline.*

1. The appointment of Preachers shall remain solely with the Conference; and no Trustee, or number of Trustees shall expel or exclude from their Chapels, any Preacher so appointed.

2. Nevertheless, if the majority of the Trustees, or the majority of the Stewards and Leaders of any Society, believe that any Preacher appointed for their Circuit, is immoral, erroneous in doctrine, deficient in abilities, or that he has broken any of the Rules above-mentioned, they shall have authority to summon the Preachers of the District; and all the Trustees, Stewards, and Leaders of the Circuit, to meet in their Chapel on a day and hour appointed, (sufficient time being given.) The Chairman of the District shall be the President of the assembly: and every Preacher, Trustee, Steward and Leader, shall have a single vote, the Chairman possessing also the casting voice. And if the majority of the meeting judge that the accused Preacher is immoral, erroneous in doctrine, deficient in abilities, or has broken any of the Rules above-mentioned, he shall be considered as removed from that Circuit; and the Dis-

trict Committee shall, as soon as possible, appoint another Preacher, for that Circuit; instead of the Preacher so removed; and shall determine among themselves how the removed Preacher shall be disposed of till the Conference, and shall have authority to suspend the said Preacher from all public duties till the Conference, if they judge proper. The District Committee shall also supply, as well as possible, the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, shall be subject to the above mode of trial. And if the District Committee do not appoint a Preacher for that Circuit, instead of the removed Preacher, within a month after the aforesaid removal, or do not fill up the place of the removed Preacher, till another Preacher be appointed, the majority of the said Trustees, Stewards, and Leaders, being again regularly summoned, shall appoint a Preacher for the said Circuit, provided he be a member of the Methodist connection, till the ensuing Conference.

3. If any Preacher refuse to submit to the above mode of trial, in any of the cases mentioned above, he shall be considered as suspended till the Conference. And if any Trustees expel from any Chapel a Preacher, by their own *separate* authority, the Preachers appointed for that Circuit, shall not preach in that Chapel till the ensuing Conference, or till a trial takes place according to the mode mentioned above.

4. If any Trustees expel or exclude a Preacher by their own *separate* authority, from any Chapel in any Circuit, the Chairman of the District shall summon the members of the District Committee, the Trustees of that Circuit who have not offended, and the Stewards and Leaders of the Circuit. And the Members of such assembly shall examine into the evidence on both sides; and if the majority of them determine, that the state of the Society in which the exclusion took place, requires that a new Chapel

should be built previous to the meeting of the Conference, every proper step shall be immediately taken for erecting such Chapel. And no step shall on any account be taken to erect a Chapel for *such purpose*, before the meeting of the Conference, till such meeting be summoned, and such determination be made.

5. No Preacher shall be suspended, or removed from his Circuit, by any District Committee, except he have the privilege of the trial before-mentioned.

6. The hundred Preachers mentioned in the enrolled Deed, and their successors, are the only *legal* persons, who constitute the Conference: and we think the junior brethren have no reason to object to this proposition, as they are regularly elected according to seniority.

7. If a Travelling Preacher, Local Preacher, Steward or Leader, shall disturb the peace of the Society by speaking for or against the introduction of the Lord's Supper in our Societies, or concerning the old or new Plan, so called, he or they shall be subject to the trial and penalties beforementioned.

8. We all agree the pulpit shall not be a vehicle of abuse.

9. Nothing contained in these rules, shall be construed to violate the rights of the Trustees, as expressed in their respective Deeds.

It was agreed at this Conference, that no Preacher be required to administer the Sacrament against his own approbation: and should it be granted to any place, where the Preachers of the Circuit are all unwilling to administer it, the Superintendant shall in that case invite a neighbouring Preacher who is properly qualified to administer it.

When we consider the union of the Methodist Societies with the Established Church, and yet that they are open to all those of every denomination who fear God and keep his commandments, the necessity of such a Plan will appear. For, if there

had been a general allowance of the ordinances every where, many of the Societies would have separated. If on the other hand, they were not allowed in any place, the same evil would have followed. The Plan adopted at this time preserved the body together, and laid a foundation for lasting peace.

After strongly recommending the sanctification of the Sabbath, and prohibiting the use of tobacco among the Preachers, in any shape or way, unless in cases of absolute necessity, the Conference concluded with the following declaration.

"In order that all the Preachers may be perfectly easy respecting our form of Government, it is agreed, that no change shall be made in this, unless first proposed and agreed to in full Conference."

Q. What directions shall be given concerning those received upon trial, who have been inserted in the reserved list, and have been called out in the course of the ensuing year?—*A.* If they shall have travelled nine months in the year ensuing, they shall be entitled to the privileges of those who have travelled the whole year; but not otherwise. At the Conference in 1799, it was added, "If they are called out in the course of the year, they shall be considered at the following Conference as having travelled one year."

It was now also agreed upon, "That all those who have travelled four years, and are well recommended by their respective Superintendants, shall be admitted into full connection, though absent from the Conference, provided that sufficient reasons be given for their absence. Nevertheless, they shall pass through the usual examination at the next Conference, at which they shall be present."

Q. What directions shall be given concerning the appointment of Stewards?—*A.* As several inconveniences have arisen respecting the change of Stewards, to remedy this, let it be observed, that the office of a Steward ceases at the end of the year: and every Assistant is required to change at least

one Steward every year, so that no Steward may be in office above two years together, except in some extraordinary cases."

It was also agred, 1. That the money collected in each Circuit for the Yearly Collection, for Kingswood School, and the Preachers Fund, be entered in the General Steward's books of their respective Circuits. 2. That the first day of every Conference be dedicated to fasting and prayer, for the blessing of God on our important work. And it is desired, that our Societies and Congregations may join us in the same solemn duties." At first when this was appointed, they only chose the President and Secretary, now, in order to redeem time, they proceed to business, but keep the day dedicated to God, Divine Service being at five in the morning, at eight, at twelve, and at seven in the evening.

July 25, 1796, The fifty-third Conference was held in London. Mr. Thomas Taylor was chosen President, and Dr. Coke Secretary.

The Plan of Pacification was proposed to the Irish Conference this year; but they refused to adopt it, by saying in their printed Minutes, "It was not expedient at present." This proves the Methodists can differ on some points, and yet remain one Body, united by one Spirit—the Spirit of Divine Love.

The Plan of Pacification had satisfied all the moderate people, who only desired scriptural and rational liberty. But there was a party who were not satisfied with this, but remained still contentious. A young man named *Alexander Kilham*, (who had been admitted upon trial as a Preacher, in the year 1785) became the champion of this party, and occasioned great uneasiness by various pamphlets which he published. He had not only unhappily imbibed the levelling doctrines which were common in that day, but had even strangely applied them to Religion, and the order of the Church of Christ.

He insisted that the people were held in gross bondage. That they ought to rise up and deliver themselves, and assume that power which of right belonged to them.—That the Preachers were merely their servants, and ought to be obedient to their will: and every thing contrary to this wild unscriptural theory, he termed Popery and Priestcraft! He also traduced the character of the Preachers in the vilest manner. The party whose cause he espoused supported and abetted him by every means in their power, so that the Societies in several places were rent in pieces in the dispute. When the Conference assembled, he was *unanimously* expelled the connection. The Minutes of the Trial were published, and every Preacher signed his name to a paper, testifying his approbation of the sentence. (This was the only instance of that kind.) He afterwards used all his influence from the pulpits of the Dissenters to which he had access, and also from the press, to bring the Preachers into disrepute, not only with the Methodists, but with the nation at large. But he failed of his object, and on December 20, 1798, while employed in his revolutionary schemes, he was called into eternity at Nottingham, after a few days illness occasioned by a bone sticking in his throat!

The following memorandum for the time of Conference was now published. It was drawn up by Mr Bradburn. 1. Be tender of the character of every brother; but keep at the utmost distance from countenancing sin. 2. Say nothing in the Conference but what is strictly necessary and to the point. 3. If accused by any one, remember recrimination is no acquittance; therefore avoid it. 4. Beware of impatience of contradiction; be firm, but be open to conviction. The cause is God's, and he needs not the hands of an Uzzah to support his ark. The being too tenacious of a point, because you brought it forward, is only feeding self. Be quite easy, if a majority decide against you. 5. Use

no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need always to say all you know or think. 6. Beware of too much confidence in your own abilities; and never despise an opponent. 7. Avoid all lightness of spirit, even what would be innocent any where else.—Thou God seest me!

The following Rules were agreed to. 1. From henceforward we recommend it to every Circuit to provide the horse or horses necessary for that Circuit. But if any Circuit choose rather for the Preachers to ride their own horses, we submit, on this condition, that no Preacher shall make any collection or subscription towards paying for horses; but that all collections judged needful for this purpose, shall be made either by the Circuit-Stewards, or the Stewards of the particular Societies. 2. Let no man, nor number of men, in our connection, on any account or occasion circulate letters, call meetings, do, or attempt to do any thing *new*, till it has been first appointed by the Conference. 3. No person shall be suffered on any pretence to partake of the Lord's Supper among us, unless he be a member of our Society, or receive a note of admission from the Assistant, which note must be renewed quarterly. And if any Leaders, Stewards, or Trustees refuse to be regulated by this rule, the Sacrament shall not be administered where this is the case. 4. As we desire to have every proper information on whatever concerns ourselves or our people, we will gladly receive intelligence not only from our Quarterly, and Leaders Meetings, but from any individual member of our Society; as well at the District-Meeting, as at the Conference; provided always the postage of letters containing such information, be paid by the persons that write or send them. N. B. The letters that concern the stations of the Preachers, should be sent so as to be at the place of Conference the week before the time appointed for the meeting thereof.

In the year 1799, two rules were added. "1. Let no letter or petition be considered as official, unless it come from the regular Quarterly-Meeting, signed by the majority of the brethren then present." This rule does not repeal the former, but explains the letters which are official. "2. Let a Committee be chosen by ballot, to consider all addresses and public letters, and to draw up answers to them."

But at this Conference in 1796, the letters and addresses were read in full Conference, and a Committee appointed to examine them, and make a report to the Conference. And this is the way that is always done, if the letter or address is of the least moment.

Since the second edition of this work was published, the Life of Mr. Kilham was published by Mr. Grundel. At the close of it several letters are published which he received from some very respectable Preachers in the old connection. They prove, 1. That he was only the tool of a party. 2. That he was not supported by those brethren at the time of his trial as they should have done. 3. That he was through the whole business a sincere, though a mistaken and troublesome man.

RULES RESPECTING THE PREACHERS ATTENDANCE ON CONFERENCE.

Mr. Wesley at first invited the Preachers by letter whom he wished to come to Conference. Afterwards he gave a general permission to all the Travelling Preachers to attend if they pleased. In the year 1785 he restricted this, and would let none come but those whom he invited. His directions to the Preachers were, 1. Let not all the Preachers from any Circuit come to Conference. 2. Let none of those who stay on the Circuits, leave them during Conference on any pretence, not even to go and see their relations. 3. Let those who attend set out as late, and return as soon as possible. 4. Let none attend but those whose Circuits provide for their

travelling expences, the Preachers who labour in Scotland and Wales excepted.

At the Conference in the year 1792, The subject was considered. "*Q.* What directions shall be given concerning the attendance of the Preachers at the Conference?—*A.* We all agree to confirm our former Rule, that no Preacher, except the Assistant, and the Preachers to be admitted, and the Preachers against whom any complaint is to be lodged, shall come to the Conference, unless the Circuit in which he laboured bear his travelling expences."

In the year 1793, it was added, "1. The Circuit, or themselves must bear the expence to and from the Conference. 2. Every Assistant shall be at liberty to attend the Conference or not: but in case of absence, he shall send all his papers which are necessary, by the representative of his District. 3. One Preacher only shall attend the Conference from Ireland, and one from Scotland."

At the Conference in 1794, it was added, "The District Committees respectively are to fix upon the Preachers, who are to attend the Conference; and the expences of their going to and returning from the Conference, shall be defrayed by their respective Circuits." In the year 1795, it was added, "Only one Preacher shall attend the Conference from *Scotland*, viz. one year an Assistant from this side of the Forth, and the next year one from the other side. 2. Only one shall attend from *Wales*, except when the Conference is at Bristol, at which all the Assistants may attend. 3. Only two shall attend from *Cornwall*, except when the Conference is at Bristol. 4. Only one shall attend from each District *North of York*, except when the Conference is at Leeds or Manchester. 5. Only one shall attend from each District, *South and South-east of London*, except when the Conference is at London. 6. Only one shall attend from the Lincolnshire District, when the Conference is at Bristol. 7. With

respect to the other *Districts* and *Circuits*, we confirm the rule recorded in the Minutes of the last year. The District Committees respectively shall from year to year fix upon the Preachers, who are to attend the Conference; and the expences of their going to and returning from the Conference shall be defrayed by their respective Circuits. 8. In respect to those, who are to be admitted from time to time—those who shall be *West of Bristol and in Wales*, shall be admitted only at the Bristol Conference: those who shall be *South and East of London and in the neighbourhood*, shall be admitted there; and those in the *North*, at Manchester and Leeds. 9. Nothing in the above resolutions shall be construed to prevent those Preachers from attending the Conference, against whom there lies any accusation or complaint. 10. In order that all the Preachers may be perfectly easy respecting our form of government, it is agreed that no change shall be made in this, unless first proposed and agreed to in full Conference."

At this Conference in 1796, several of these rules were published again. It was also added, "1. Let no Circuit be left without a Preacher during the Conference. And if any Preacher, or Preachers so left in a Circuit, shall, during the Conference, leave such Circuit, he or they shall be suspended till the next Conference. 2. Whoever leaves the Conference before the business is all finished and the Journals signed, must not complain, whatever may be done after their departure."

Those rules were made to prevent too great a number of the Preachers from attending the Conference. This inconvenience was occasioned, 1. By the Minute that was made at the first Conference after Mr. Wesley's death, which granted to all the brethren in connection the same privileges as the *Hundred*, except where it should be found inconsistent with the Deed of Declaration. 2. The unsettled state of the connection owing to the disputes

respecting the ordinances. These begat, 3. A want of confidence, between those who differed concerning these things. Though these evils no longer exist, and the greatest harmony reigns among the brethren, yet something remains to be done in order to fix the precise number of Preachers who shall attend the Conference, and by whom they shall be appointed to go. For until these two points are agreed on, it will be impossible to keep the Preachers from the Conference.

July 31, 1797, The fifty-fourth Conference was held in Leeds. Dr. Coke was chosen President, and Mr. Samuel Bradburn Secretary.

From the time of the preceding Conference, the connection was in a very uneasy state, through the incessant labours of the disaffected party already mentioned, to disturb the people, and make their minds evil affected towards the Preachers. Being irritated by the expulsion of their partizan, Mr. Kilham, and having no hope of being permitted to rule in the connection (through the old pretence of vindicating the rights of the people,) they laboured incessantly to bring about a division; and they determined that it should be as considerable as calumny, and the popular cry of *liberty*, could make it. Among other things, they asserted in various publications, that the Preachers were really divided in sentiment, and that a considerable number were of Mr. Kilham's judgment, only they wanted his courage to declare it. Therefore when the brethren met, the first thing they did was to draw up, and sign the following declaration.

"Whereas we the undersigned have on this and the preceding day, carefully revised the rules drawn up and left us by our late venerable Father in the Gospel, the Rev. Mr, Wesley, which were published by him in our large Minutes, to which we consented when we were admitted, and by which we were regulated during his life: and whereas we have collected together those Rules which we believe

to be essential to the existence of Methodism, as well as others to which we have no objection; we do now voluntarily and in good faith, sign our names, as approving of, and engaging to comply with the aforesaid collection of rules, or code of laws, God being our helper."—One hundred and forty-five of the brethren signed their names to this Declaration. This has been followed with the best effects.

Two only of the Travelling Preachers, who were present, William Thom, and Stephen Eversfield, refused to sign the Declaration, and separated from their brethren. A third, Alexander Cummin, signified his dissent by letter. They joined Alexander Kilham, and made a schism under the name of "The New Itinerancy."—It is an awful thing to disturb and divide communities of real Christians, (and especially those by whose instrumentality we have been brought to the knowledge of God,) upon points of doubtful disputation! Had Mr. Wesley and his helpers acted thus, their labours would not have been so owned of God, and their zeal would have proved a curse rather than a blessing to the world.—This great evil has however, in this case, been attended with good consequences to the connection, as it has carried away some persons who had been very troublesome in the Societies for several years.

The Conference being now convinced that a division must take place, determined to remove every possible pretext from those who sought occasion against them; and to make every sacrifice which they could make, consistently with that cause of God and Religion intrusted to their care. The following letter will shew this determination in the clearest light.

TO THE METHODIST SOCIETIES.

Leeds, August 7, 1797.

"*Dear Brethren,*

"We think it our duty to inform you by the earliest opportunity, of the measures we have taken,

in order to satisfy those of our brethren, who have been made more or less uneasy by sundry publications circulated through the Societies: and we trust, that on a serious consideration of the regulations we have agreed to at this Conference, you will see that the sacrifices in respect to authority, which we have made on the part of the whole body of Travelling Preachers, evidence our willingness to meet our brethren in every thing which is consistent with the existence of the Methodist Discipline, and our readiness to be their servants for Jesus's sake.

"In respect to finances, or money-matters.—We have determined, 1. To publish annually a very minute account of the disbursements or application of the yearly collection: And, 2. A full account of the affairs of Kingswood School. 3. That all bills for the support of Travelling Preachers, and their families, in respect to deficiencies, house-rent, fire, candles, sickness, travelling expences, and all other matters of a temporal kind for their support, for which the Circuits cannot provide, shall first meet with the approbation of the Quarterly Meeting, and be signed by the general Steward of the Circuit, before they can be brought to the District Committee.

"II. In respect to all other temporal matters, it has been determined, 1. That no Circuits shall be divided, till such division has been approved of by their respective Quarterly Meetings, and signed by the general Stewards.

"2. That no other temporal matter shall be transacted by the District Committee, till the approbation of the respective Quarterly Meetings be first given, signed by the Circuit Stewards.

"III. In respect to the receiving and excluding private members of the Society.

"1. The Leaders Meeting shall have a right to declare any person, on trial, improper to be received into the Society: and after such declaration, the Superintendant shall not admit such person into the Society.

" 2. No person shall be expelled from the Society for immorality, till such immorality be proved at a Leaders Meeting.

" IV. In respect to the appointment and removal of Leaders, Stewards, and Local Preachers; and concerning Meetings,

" 1. No person shall be appointed a Leader or Steward, or be removed from his office, but in conjunction with the Leaders Meeting: the nomination to be in the Superintendant, and the approbation or disapprobation in the Leaders Meeting.

" 2. The former rule concerning Local Preachers is confirmed, viz. That no person shall receive a plan as a Local Preacher, without the approbation of a Local Preachers Meeting.

" 3. In compliance with a request made by the Committee of persons from various parts, namely, That the Conference be requested to reconsider and revise those rules, which relate to the calling of Meetings, and appointing Local Preachers, made last year; we say, No Local Preacher shall be permitted to preach in any other Circuit than his own, without producing a recommendation from the Superintendant of the Circuit in which he lives; nor suffer any invitation to be admitted as a plea, but from men in office, who act in conjunction with the Superintendant of that Circuit which he visits. The design of this rule is to prevent any, under the character of Local Preachers, from burdening the people, either by collecting money, or by living upon them; and to prevent improper persons, who bear no part of the expence, from inviting Local Preachers thus to visit them. But it never was intended to reflect the least disrespect on any of our worthy brethren, the Local Preachers, who, considered as a body, we greatly respect. And it should not be lost sight of, that several of the most respectable Local Preachers in the kingdom, who were in the Committee which met the Committee of Preachers appointed by the Conference, declared the

approbation of the rule, and desired that it might be strengthened as much as possible, as none could justly complain of it.

"4. As the Committee above-mentioned requested also that the Minute of the last Conference concerning the calling of Meetings to consider of the affairs of the Society or Connection, be explained; and as we are exceedingly desirous of preserving the peace and union of the whole body, we have agreed upon the following explanation, viz.

"1. As the Leaders Meeting is the proper meeting for the Society and the Quarterly Meeting for the Circuit, we think that other formal meetings, in general, would be contrary to the Methodist œconomy, and very prejudicial in their consequences: But,

"2. In order to be as tender as possible, consistently with what we believe to be essential to the welfare of our Societies, we allow, that other formal meetings may be held, if they first receive the approbation of the Superintendant, and the Leaders or Quarterly Meeting; provided also, that the Superintendant, if he please, be present at every such meeting.

"V. In respect to all new rules, which shall be made by the Conference, it is determined, that if at any time the Conference see it necessary to make any new rule for the Societies at large, and such rule should be objected to at the first Quarterly Meeting in any given Circuit; and if the major part of that meeting, in conjunction with the Preachers, be of opinion that the enforcing of such rule in that Circuit will be injurious to the prosperity of that Circuit, it shall not be enforced in opposition to the judgment of such Quarterly Meeting before the second Conference. But if the rule be confirmed by the second Conference, it shall be binding to the whole connection. Nevertheless, the Quarterly Meetings rejecting a new rule, shall not by publications, public meetings, or otherwise, make that rule cause of contention; but shall strive by every

means to preserve the peace of the connection.—Thus brethren, we have given up the greatest part of our executive government into your hands, as represented in your different public meetings.

"The Conference has reserved to itself the management of its own Book Concerns. This is most reasonable; as the institution was established for the carrying on of the work of God under the direction of Mr. Wesley and the Conference; was continued, by the Deed or Codicil of Mr. Wesley's Will, for the use of the Conference; as the whole burden of the management of the business lies upon the Conference and the servants they employ, and on the Superintendants of Circuits; and also, as it is the only fund which can supply any deficiencies of the yearly collection, as the accounts published in our Minutes for several years past clearly evidence, the yearly collection having not been nearly sufficient for the wants of the Preachers and their families, and for the carrying on of the work of God in general."

The admitting Delegates from the people into the District and Conference Meetings, was the popular cry of the contentious party at this time. The Conference came to the following resolutions respecting it.

"As to Delegates, the Conference having maturely considered the subject, are thoroughly persuaded, with many of our Societies, whose letters have been read in full Conference, that they cannot admit any but regular Travelling Preachers into their body, either into the Conference or District Meetings, and preserve the system of Methodism entire, particularly the Itinerant Plan, which they are determined to support. But let it be well observed, that it is fully and explicitly understood, that if there be any accusation against a Preacher, or any difficult affair to settle, not only the Circuit, or Town Steward, but any Leader, or even Member of the Society, shall be admitted as evidence to the

District Meeting, provided the matter has been firs heard at a Quarterly Meeting."

Since Mr. Wesley's death, the Conference has at times addressed circular letters to all the Societies. They have also received addresses from the Irish Conference, which they have answered; and from the American Conference, to which also they have replied. These letters and addresses are signed in behalf of the respective Conferences by the President and Secretary; are published annually in the Minutes, and contain a considerable degree of information and advice, which is very profitable to the people.

After the division which took place at this time, a few Trustees of some Circuits opened the Chapels to the Preachers united with Mr. Kilham, and refused those sent by the Conference. The Preachers at first seemed disposed to apply to equity, in behalf of the Societies thus injured. But upon further consideration, they submitted to the evil in the cases which then occurred, esteeming it better to build other chapels, than to encounter the trouble or expence of a lawsuit. One thing however is clear, that those Trustees who have acted in this manner, are guilty of a very gross violation of the trust reposed in them.

CHAPTER THE TENTH.

From the Conference in 1798, *to that in Bristol in* 1802.

JULY 30, 1798, the fifty-fifth Conference was held in Bristol. Mr. Joseph Benson was chosen President, and Mr. Samuel Bradburn Secretary.

RULES RESPECTING THE FOREIGN MISSIONS.

In the year 1791, Doctor Coke was appointed by the Conference their Delegate to the West Indies, and nine of the brethren were appointed a Committee for examining into the character of Missionaries going to the Islands, also the accounts and letters relative to the Missions.

In the year 1793, the Conference for the first time appointed a general collection through the whole connection to be made for their support. Doctor Coke had been unwearied in his endeavours to raise money for this end from their rise in the year 1786. The second general collection granted by the Conference was in the year 1796. Since then it has been granted regularly every year.

In the year 1797, the District Committees were ordered to enquire at their several Districts whether any Preacher was willing to go to the West Indies? And if there was, the Chairman was to inform Dr. Coke before the meeting of the Irish Conference.

In the year 1798, it was desired they should enquire whether any Local Preachers were willing to go. The same enquiries are made annually.

In the year 1799, it was agreed respecting the Missionaries, 1. That any Missionary whose state of health required it, according to the judgment of a Physician, should be at liberty to visit Bermuda or the Continent of America, Nova Scotia or New Brunswick, and continue there as long as expedient, or till he received further directions. 2. The Missionaries in the West Indies shall not be considered as under the regulations of the connection in Europe, in respect to marriage. (In Europe a man must travel four years as an Itinerant before he is allowed to marry)—But none of the Preachers who are not in full connection, are to marry, till they have consulted the Conference or Dr. Coke: nor are any of the Preachers, married or single, to return to Europe, till they have previously consulted the Doctor,

and received the approbation of the Conference or of Dr. Coke. 3. We in the fullest manner take those Missions under our own care, and we consider Dr. Coke as our Agent: and we desire him to draw up a statement of the work of God in the West Indies, with a short address to the people; and to send printed copies of it to all the Superintendants.

In the year 1800, the following Rules were adopted. 1. The Superintendants in the West Indies shall be responsible to the English Conference, and to their Agent, the Rev. Dr. Coke. 2. The Superintendants shall keep exact accounts of all monies received by them on account of the Missions, and of all disbursements of that money, and transmit those accounts annually to Dr. Coke, or, in his absence, to the London Superintendant, to be laid before the Conference. 3. That the collections and disbursements at large, shall be annually laid before the Conference, or before a Committee appointed by the Conference; that they also shall be transcribed into the ledger, and published as the Conference shall appoint. 4. That a yearly collection, as in Europe, shall be made in all the Islands where it is practicable, for the support of the work. 5. That no person shall, in future, be employed as a Missionary, who is not received upon trial by the Conference, according to our rules, or inserted in the list of reserve. 6. That all our Rules of Discipline, respecting the admission and exclusion of members, holding Love feasts, &c. be strictly enforced as in Europe: and that the authority of the Superintendant, in all these things, be the same in every place. 7. Every Superintendant is to propose, as soon as possible, to the Quarterly Meeting, any Local Preacher who is qualified for, and willing to go on a foreign Mission, that he may be afterward proposed to the District Committee, and lastly to the Conference."

In the year 1801, it was added, "We observe, for the satisfaction of the Missionaries, that (except

those who were married at the time they left Europe, and were then Local Preachers) they are entitled to all the privileges of the Travelling Preachers in Europe; and on their return in due time, agreeably to rule, shall be considered as Members of the Preachers Fund according to the number of years they have travelled, on the payment of five guineas, and afterwards complying with the rules of the Fund. We also appoint Dr. Coke Treasurer of the Mission Fund.

In the year 1802, it was agreed, 1. That every West India Missionary, who has been previously received into full connection, shall be obliged to labour in that Archipelago for four years. 2. That every Missionary who has previously travelled in Europe on trial, shall be obliged to travel in the West Indies for five years. 3. That every Missionary who has not previously travelled at all in Europe, shall be obliged to travel in the West Indies for six years. 4. The Missionaries are desired to send to Dr. Coke by the April Packet, a regular account of their receipts and disbursements for the preceding year. The Conference insist upon it, that all the Missionaries shall in future comply with this Minute.

A collection was made at this Conference by the Preachers, and one appointed to be made through the whole connection, for the Societies at Nottingham and Huddersfield, whose Chapels were wrested from them by the unfaithful Trustees, who joined the schism under Mr. Kilham, to enable them to finish the new houses they had began to build.

The Methodists in Ireland suffered considerably during the past year owing to the Rebellion which broke out in that kingdom. Part of the Address of the Irish Conference to the English Brethren thus describes their situation.—"To attempt a description of our deplorable state, would be vain indeed. Suffice it to say, that loss of trade, breach of confidence, fear of assassination, towns burnt, countries laid

waste, houses for miles without an inhabitant, and the air tainted with the stench of thousands of putrid carcases already cut off, form some outlines of the melancholy picture of our times. However, in the midst of this national confusion, we, and our people in general, blessed be God, have been wondefully preserved; though some of us were imprisoned for weeks by the Rebels; exposed also to fire and sword in the heat of battle, and carried (surrounded by hundreds of pikes) into the enemy's camp and plundered of almost every valuable, yet we have not suffered the least injury in our persons! And moreover, God, even our own God, has brought us through all, to see and embrace each other in this favoured City, (Dublin.) *O that the Church would therefore praise the Lord for his goodness, and for the wonders he hath done for us the meanest of his Servants.*

The English Conference manifested a most Christian and Brotherly spirit when this Address was read. They sympathized with their Brethren, and agreed that all their wants should be supplied before their own necessities were considered.

It was also added, 1. If a Preacher marries a widow who has children by her former husband, such Preacher shall have no assistance either from the public funds, or from the Circuits in which he labours, for the children which his wife has had by her former husband. 3. In the examination of the candidates, let each be required to answer any question the President may ask him, respecting the doctrines contained in the eight volumes of sermons, which Mr. Wesley left in his Will to the Preachers. Every Superintendant is to take care that the Preachers on trial have the eight volumes to read. And every one when received into full connection shall have the eight volumes given him as a present from the Book-room."

July 29, 1799, The Fifty-sixth Conference be-

gan at Manchester. Mr. Samuel Bradburn was chosen President, and Dr. Coke Secretary.

Mr. Asbury, in his address to this Conference, states the following particulars of the work in the United States of America. He observes, "We have from one to two thousand Travelling and Local Preachers. They are daily rising and coming forward (with proper recommendations from their respective Societies) to receive ordination, and the regulations and ordinations of the seven yearly Conferences, form a weighty concern indeed."

By a letter received from *Gibraltar*, (in Spain) the Conference were informed, that there were fifty persons in Society in that place. They walk according to the Methodist Rules, and earnestly desire that a Preacher may be sent to them. This the Conference have not yet been able to do; but as this Society is inserted in the Minutes, no doubt *that* help will be soon afforded them.

Mr. *Nebuchadnezzar Lee*, who was formerly a Travelling Preacher in Ireland, also wrote to the Conference from Bengal in the East Indies, earnestly requesting that a Missionary might be sent thither. The Conference was obliged to postpone this also to a future day.

Mr. William Thompson, Mr. Thomas Olivers, and Mr. John Murlin, three of the old Travelling Preachers, died this year. The Conference mentioned them with much respect in the Minutes. *Mr. Murlin* began to labour, like many of his brethren, without purse or scrip. In a few years he became possessed of a considerable property by marriage: yet he continued to labour, as before, using his fortune only as a means of doing more good. An eminent instance of faithfulness!

The *American* Minutes bore the most honourable testimony to the piety and usefulness of Mr. John Dickins, a native of London, who had laboured in America many years; and who, as they observe, after standing the shock of two seasons,

(1793 and 1797,) of that dreadful complaint the *Yellow Fever*, fell in the third awful visitation in 1798. A short extract of a letter written by him a little before his death to Mr. Asbury, is highly honourable to his memory.

"My much esteemed friend and brother! I sit down to write as in the jaws of death. Whether Providence may permit me to see your face again in the flesh, I know not. But I hope through abundant Mercy, we shall meet in the presence of GOD. I am truly conscious, that I am an unprofitable, a very unprofitable servant; but I think my heart condemns me not, and therefore I have confidence towards God.—Perhaps I might have left the city, (Philadelphia) as most of my friends and brethren have done, but when I thought of such a thing, my mind recurred to that Providence which has done so much for me, a poor worm; so that I was afraid of indulging any distrust: so I commit myself and family into the hands of God, for life or death."—He closed his Christian course on September 27, 1798, in the fifty-second year of his age, commending his soul to God, with uncommon joy, peace, and triumphant assurance of heavenly bliss. His brethren close a long account of his industry, uprightness, and faithfulness, with observing, that in the cause of God, *he never feared nor flattered man.*

This year the Irish Conference beholding the horrors which ignorance, and the most depraved superstition had occasioned in that kingdom, and feeling a lively concern for the poor natives, who are subject to the church of Rome, set on foot a mission for their instruction and edification. Three Preachers who can preach both in English and Irish willingly offered themselves for this service. The English Conference encouraged this benevolent design, and the best effects are hoped from it. Mr. Wesley longed over the souls of that benighted people; and their countryman, Mr. Thomas Walsh,

(see page 64,) fell a sacrifice chiefly to his great exertions in their behalf. Love still hopeth all things; and perhaps the time will soon come when they also shall worship God in spirit and in truth, and walk in love as he also has loved them.

The names of the Irish Missionaries are James M'Quigg, Charles Graham, and Gideon Ousley. Dr. Coke procured protections for them from the Lord Lieutenant, Marquis Cornwallis, addressed to all the civil and military officers in the kingdom. They have already met with considerable success, so that we are constrained to hope that the Lord will support it.

RULES AND REGULATIONS OF THE ITINERANT METHODIST PREACHERS ANNUITY.

It is therefore resolved,

1. That this Institution be called, The Itinerant Methodist Preachers Annuity.

2. That every Preacher who is now, or shall be hereafter received into full connection with the Conference of the people called *Methodists*, may become a member of this Society.

3. That as the Methodist Preachers, late in connection with the late *Rev. John Wesley*, have a property in books, in their Book-room, *City Road*, London, which property is valued at, and is worth six thousand pounds sterling; and that said Preachers, agree to convey said property to this Society, to be applied to its use according to the rules and regulations of the same: and the Steward of said Book-room shall give a bond to the Treasurer of said Society, for the above sum of six thousand pounds sterling, bearing legal interest from the date of these presents, which interest is to be paid annually into the hands of said Treasurer, to be applied to the use of said Society, according to its rules and regulations.

4. That every Preacher shall subscribe annually

one guinea, the money to be paid at the Conference.

5. That every member of this Society who is made a supernumerary or is superannuated by the Conference, shall receive from this Institution the sum of twenty-four guineas per ann. the payments to be made every six months, and to commence from the time in which the said member was superannuated or made a supernumerary.

6. That every Preacher who has travelled regularly *twenty years*, in connection with, and under the direction of the Conference of the people called Methodists, shall, on being superannuated, or declared supernumerary, be entitled to *thirty guineas* per annum, the payments to be made every six months, and to commence from the time in which the said member was superannuated or made a supernumerary.

7. That the widow of such member, under the regulations hereafter mentioned, shall receive the aforesaid sum of *twenty four guineas, or thirty guineas*, to be paid as above specified, as long as said widow continues unmarried; but that her annuity on her marriage shall immediately cease: it being generally understood that the husband provides for his wife.

8. That every Annuitant shall continue to subscribe *one guinea* annually, to the support of this fund.

9. That no member of this Institution shall be considered as a supernumerary or superannuated Preacher, but he who is declared such by the Methodist Conference, on account of some corporeal or mental infirmity.

10. That if a member of this Society above fifty-five years of age marry a woman under forty, she shall not at his decease be entitled to any support from this fund.

11. That a member expelled from the Methodist connection by the Conference, or who shall of his

own accord withdraw from being an Itinerant Preacher, or from continuing to be a member of this Society, shall be considered as excluded to all intents and purposes from receiving any benefit from this Institution; and that such member shall forfeit all the money he has paid into its funds.

12. That the widow of a Preacher who has been married to said Preacher after he had travelled *twenty years*, shall not be entitled to the Annuity of *thirty guineas*, till she have paid down *ten guineas* for the use of this Society, over and above what her said husband had paid before into said Society's funds; but that said widow may, and shall be permitted to pay said *ten guineas* by instalments of two or more guineas per annum, above her annual subscription.

13. They agree, that if any married Preacher die before he have travelled *ten years*, his widow shall not be entitled to the Annuity of *twenty-four guineas*, till she have paid *ten guineas* into the funds of said Society; but that said widow shall be permitted to pay said *ten guineas* by instalments, as in the preceding case.

14. And whereas it has been usual for several of the members and friends of the Methodist Societies, late in connection with the late *Rev. John Wesley*, to subscribe certain monies annually, for the support of superannuated Preachers, and their widows, and whereas provision is made by the Act of Parliament, entitled, ("An Act for the Encouragement and Relief of Friendly Societies,) for the receiving such voluntary subscriptions, it is hereby agreed, that an account of such contributions shall be taken by the Steward of the Society, and kept separate from the account of the subscriptions of the members of said Society: and for the better execution of the merciful designs of said contributions, it is hereby agreed, that a committee of at least eleven persons, according to section the 5th of the aforesaid Act, shall be chosen

by *ballot*, at the annual meeting of said Society; which Committee shall hear all claims on the aforesaid contribution, and shall determine on the sum to be allowed to each claimant, as a member of, or claimant on said Society, according to the present rules and regulations; and if said claimant be dissatisfied with the sum allowed *him*, or *her*, by said Committee, *he* or *she* may appeal to the Society at large, at their next annual meeting, whose judgment shall be final and decisive.

15. That a Treasurer be appointed who shall receive and put out as soon as possible to legal interest, the monies belonging to this Institution, giving proper security for such monies to the Society, and that THOMAS ROBERTS, of Somerset-street, in the city of *Bristol*, Esq. be appointed the Treasurer.

16. That two Stewards be chosen annually, who shall be empowered to draw such monies out of the Treasurers hands, as may, on the rules and regulations of this fund, be claimed by any member of this Society.

17. That if in the judgment of a majority of the members of this Society, its funds should be found to have increased so as to admit of an increase of the Annuities, such addition shall be made to the Annuities, as, in the judgment of the majority of the members, the funds shall be deemed capable of affording.

18. That if the *Expenditure* should at any time exceed the income, a majority of the members, at one of the annual Conferences of the people called Methodists, shall fix on a plan which shall cause the *Income* at least to equal the *Expenditure*, by increasing the annual subsriptions, or by *lessening* the Annuities, or by *both*,—or, by any other method which the wisdom of the members may devise, so as still to preserve the Institution according to its original spirit and design.

19. Provided, that if this Society should be so

diminished as not to be able to support *two* Annuitants, then the Society shall be dissolved, and the remaining monies equally divided among the surviving members.

20. That every thing relative to the management of this Society, shall be done by a majority of the members then present.

21 That any member neglecting to send his annual subscription at the time above-mentioned, shall be fined, for the first year *two shillings and sixpence*, for the second year, *half a guinea*: the fines to be thrown into the common stock: but if he neglect to send in his subscription for three years, he shall be excluded, and forfeit all the monies he has paid into this fund; unless such person may have been employed by the Conference in any of the foreign missions; the case of such a member to be determined by a majority of the members then present.

22. If a man who is superannuated or a supernumerary, and who is a claimant on this fund, become again an effective man, he shall cease to be an Annuitant: but, if he become again a supernumerary, or be superannuated, he shall have the same claim as heretofore, on the provisions and regulations already mentioned.

23. That the books of said Society shall be so kept that any member may have free access to them at all times.

24. That all the accompts of said Society shall be publicly read over at, and approved by the Annual Meeting of said Society.

25. That after the present year, (1799) every new member shall, on his admission, pay *five guineas* into the funds of said Society.

26. That all difficulties and disputes relative to the business of this Society, shall be referred to a Committee of eleven persons chosen by ballot from the members then present: and the judgment of the majority shall be finally decisive, provided the said

Judgment be not contrary to any thing in the existing rules of this Society.

27. That these rules shall be registered according to the provisions made by an Act of Parliament for the legalization and support of charitable Institutions.

Signed by order of the Society,

Manchester, *Aug.* 8, 1799. HENRY MOORE, Chairman. ADAM CLARKE, Secretary.

City of Bristol and County of the same City. } At the Court of General Quarter Sessions of the Peace of our Sovereign Lord the King, held in and for the City of Bristol, and County of the same City, in the Guildhall of the said City, on Friday the seventeenth day of January, One Thousand Eight Hundred, before John Morgan, Esq. Mayor of the said City, Sir John Durbin, Knight, and John Noble, Esq. Aldermen of the same city, Justices assigned and so forth,

At this Court the foregoing Rules, Orders and Regulations, were exhibited to the said Justices at the General Quarter Sessions of the Peace held as above-mentioned, who after due examination thereof, (as far as the Act of Parliament in that behalf extends) allowed and confirmed the same.

Signed, at the above Sessions, by

WORRALL.

Town-Clerk and Clerk of the Peace.

THE PROPER FORM OF A DONATION TO THE SOCIETY, BY WILL.

Item. I, A. B. do hereby give and bequeath the sum of ————————, unto the Treasurer for the time being, of a voluntary Society, called the *Itinerant Methodist Preacher's Annuity*, instituted by the Methodist Preachers, late in connection with the Rev. John Wesley, deceased, and registered according to the Act of Parliament, entitled, "An Act or the Encouragement and Relief of Friendly Societies," the same to be paid within —— months

next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of said Society.

THE PREACHERS FRIEND SOCIETY.

This was instituted this year (1799) in London, by a few of the principal Members of the Society. It cannot be better recorded than by inserting its rules as drawn up by the good men who set it on foot, and who now conduct it.

" 1. A subscription shall be opened for the casual relief of Itinerant Methodist Preachers of Mr. Wesley's connection and their families, when in sickness or otherwise distressed. 2. A Committee shall be appointed, of seven persons, resident in or near London, to transact the business of this Society. 3. Out of delicacy towards their Brethren, no Itinerant Preacher shall be a Member of this Committee. 4. The Committee shall hold a monthly Meeting, when cases shall be considered, and relief sent to the most necessitous. 5. The London Committee shall elect Country Members, in order to extend the usefulness of this Society, by increasing the subscription, and establishing a necessary correspondence in various parts of the kingdom. —Country Members to be present at the Monthly Meetings when in London. 6. The Committee shall publish an Annual Report of the proceedings of this Society, their accounts shall then be stated, and an outline be given of the cases relieved; but great delicacy shall be observed with respect to the names of those Preachers, who may have had assistance: these shall at all times be kept as private as can be consistent with respect to the welfare of the Society."

The Committee chosen, are,

Mr. Joseph Bulmer,
Mr. Joseph Butterworth,
James Hamilton, M.D.
William Marriott, Esq.
Mr. Robert Middleton,
Thomas Stock, Esq.
Christopher Sundius, Esq.
} of London.

Country Members.

Mr. William Cleathing, Malton.
Thomas Holy, Esq. Sheffield.
Mr. Michael Longridge, Sunderland.
William Smith, Esq. Newcastle.
Mr. John Ward, jun. Durham.
William Marriott, Esq. Hoxton Square, Treasurer.
Joseph Butterworth, 43, Fleet Street, Secretary,

To whom all communications for the Society may be addressed.

For a fuller account of the design and utility of this institution, consult the Methodist Magazine for Aug. 1801. and for July 1802. This was begun without any solicitation from the Preachers, has been attended with the happiest effects already; and is patronized by many of the wealthy Members of the Society throughout Great Britain.

In the year 1801, 240*l.* was given to Preachers in distress from this Fund; though it is at present in an infant state. It is calculated to encourage the servants of God to labour faithfully in his vineyard, as it is an additional proof of God's great love to those who preach his Gospel without the prospect of fee or reward but what arises wholly from his promise and providence.

The Committee submitted the design and rules to the Conference. The effect it had on the Brethren: may be seen by the following letter.

"To the Committee of the Preacher's Friend Society:

Dear Brethren,

Manchester August, 12, 1799.

Your plan for the establishment of *a Preachers Friend Society* has been read in Conference, and the Conference authorize us to return you their *unanimous* thanks for your noble, generous, and disinterested design of relieving distressed Preachers in the way you have proposed.

The Conference have also come to an *unanimous* vote, that your plan and resolutions shall be insert-

ed in the Magazine, and recommended to our Brethren at large.

With the utmost respect and affection we are, very dear Brethren, yours in the Lord.

S. BRADBURN, President.
T. COKE, Secretary.
A. CLARKE, Secretary to the Preachers Annuity Society."

RULES RESPECTING THE ACCOUNTS OF THE CONFERENCE BOOKS.

The dispute between the Executors of Mr. Wesley's Will and the Conference has been already noticed, also the happy conclusion to which it was brought. In the year 1795, it was ordered, 1. Every Preacher who has the care of books, shall remit all the money he can to Mr. Whitfield before or at Christmas. 2. All the interest which is due to the Preachers Fund, shall be paid out of the Book-room the next year. Six thousand pounds was borrowed from the Fund to support the connection; so that the interest which is annually paid from the Book-room is 300*l.* a year.

In the year 1796, the Conference appointed Mr. Mather and Mr. Pawson to superintend the examination of the books in London, and to print a statement of the book account for the information of the Preachers.

In the year 1797, the Conference declared its resolution to reserve to itself the management of its own book concerns, as being most agreeable to the design of the Institution, also to Mr. Wesley's Will; and as the profits are wholly expended by the Conference in supporting Itinerancy among the Methodist Preachers, It was also agreed, that every Superintendant should settle his accounts with, and pay the balance to Mr. WHITFIELD, at every Conference for the preceding year.

In the year 1799, it was agreed, 1. That an annual account shall be presented to, and read in the Conference, of the receipts and disbursements, and of the

balance respecting the Book-room: and each Chairman of the Districts respectively shall have a copy of the aforesaid account; which shall be transcribed by him, or some person employed by him, for each Superintendant in his District, and the Superintendants shall deliver a copy to each of their colleagues who are in full connection.

2. An account of our stock of books in London, shall be taken, in as exact a manner, and as soon as possible; but so as not to interrupt the regular business. 3. As soon as the stock is taken, a warehouse-book shall be provided, in which shall be entered all the stock in hand, and all the books which shall be printed from time to time, with an exact account of the number: And, on the other hand, an entry shall be made of all the books taken out for the wholesale and retail trade." It was also agreed, that Mr. Wesley's Sermons in nine volumes, should be given to every Preacher in full connection, who had not had them before. And the Preachers were desired to send to the Book Committee, full accounts of the deaths of eminently pious persons."

RULES RESPECTING THE EXPENCES OF THE PREACHERS ATTENDANCE ON CONFERENCE.

In the year 1774, it was asked, "*Q.* Are not the Preachers who come to the Conference burdensome to the Societies on the way? *A.* Frequently. To prevent this, 1. Let every Preacher pay for his horse's keeping. 2. Let each of those Societies fix on an inn where the horses will be taken care of."

In the year 1781, it was asked, "*Q.* What can be done to lessen the burden which lies on those Societies where the Conference is held? *A.* Let every Preacher pay for his own horse."

In the year 1791, it was added, "Let the Postage of all letters sent to the Conference on public business, be paid by the Stewards of the Societies from which they are sent. But the postage of the private letters sent to the Preachers during

the sitting of the Conference, shall be paid by the Conference," *i. e.* by the Society where the Conference is held.

In the year 1799, it was added, "All letters, sent to the Conference, or to the representative-meeting, are in future to be sent post-paid; and the Preachers are desired to inform our friends of this particular; and that the Conference cannot afford to pay the postage of the immense quantity of letters, which are annually sent to them."

In the year 1800, it was added, "Let every Superintendant inform his brethren, that they are to pay for all the letters they write on public business.

In the year 1802, it was added, "No letters sent to the Conference, or directed to any of the Preachers where the Conference is held, if the postage be not previously paid, shall in future be attended to by the Conference."

To guard against impostors it was added, "Le the Certificate usually given, be printed, and let no person be received into any Society without one of these, signed by one of the Travelling Preachers in the Circuit from whence he came.

To promote the administration of the Lord's Supper, it was added, "A Superintendant, or some other Travelling Preacher in full connection, who is willing to administer the Lord's Supper, shall be appointed for every Circuit, where it is regularly administered; who shall administer that holy ordinance in all such places in his Circuit, as are allowed that privilege according to the rules of pacification.

It was also added, "We are resolved never to station Preachers in Circuits for the third year, except in cases of very peculiar emergency.

The Minute against anthems was republished. It is as follows: "Is not formality in singing creeping in, by singing those complex tunes and anthems which it is scarcely possible to sing with devotion?

The repeating the same words so often, and esally while another is repeating other words, (the

horrid abuse which runs through the modern church-music) as it shocks all common-sense, so it necessarily brings in dead formality, and has no religion in it. Besides, it is a flat contradiction to our Lord's command, *use not vain repetitions*: For what is a vain repetition, if this is not? What end of devotion does it serve? Sing no anthems.

The fifty-seventh Conference was held in London, July 28th, 1800. Mr. James Wood was chosen President, and Mr. Samuel Bradburn, Secretary. The following Address was unanimously voted, and transmitted to his Majesty by the President; the ground of it was, the late wicked attempt made on the Life of our most excellent KING.

From the London Gazette.

St. James's, August 8, 1800.

The following Address having been transmitted to the Duke of Portland, his Majesty's Principal Secretary of State for the Home Department, has been by his Grace presented to the King; which Address his Majesty was pleased to receive very graciously.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble Address of the Ministers of the People called Methodists, assembled in Conference.

May it please your Majesty,

We, your Majesty's dutiful and loyal Subjects, the Preachers of the Gospel, late in connection with the Reverend John Wesley, deceased, being assembled in our fifty-seventh annual Conference, beg leave to approach your Majesty with that veneration which becomes all the servants of the King of Kings, to feel towards those whom He has appointed in his adorable Providence to execute Righteousness and Judgment in the earth, and to express our abhorrence of the late atrocious attempt against the life of your Majesty, as also our thankfulness to Almighty God for his gracious protection so manifestly extended towards your sacred Person.

We humbly desire to express to your Majesty

that we have in conjunction with the people under our care, upon several occasions, united with others of your Majesty's loyal subjects, in testifying our sincere respect for and attachment to your Majesty's person and government, and our detestation of all sedition and rebellion; and we beg leave to repeat the same dutiful sentiments upon this occasion. We are determined to obey the sacred injunctions of the God whom we serve, "to pray for Kings and for all that are in authority; to be subject to every ordinance of man for the Lord's sake; to obey Magistrates; to be ready for every good work; and to lead a quiet and peaceable life in all godliness and honesty.

That Almighty God may preserve your Majesty from every known and secret enemy, and long continue you as the Father of your People, and the Minister of God to us for good, is the ardent prayer of your Majesty's loyal and dutiful subjects.

Signed, in behalf of the Conference,

JAMES WOOD, President.

New Chapel, City Road,
London, July 30, 1800.

It was now proposed to appoint a Mission in North Wales. *Mr. Owen Davis*, and *Mr. John Hughes* were chosen for that purpose. They willingly complied with the wishes of their brethren, who recommended them to the Lord by solemn prayer. Their labours have been crowned with success.

They converse with the people and exhort them in the Welch language to turn to the Lord. They are still labouring in the same country.

The Conference was still pressed for the want of money in order to support the work. They intreated the Societies in their yearly address to give them pecuniary aid, that they might be extricated out of their distresses.

This is now a serious burthen, and unless the

Lord multiply the Societies, one of these two rules must be adopted: 1. The people must increase their subscriptions, or 2. The Conference must lessen the number of the Preachers.

It was thought necessary to publish the following directions. "1. We fear there has sometimes been irregularity in some of the meetings. And we think that some of our hearers are in danger of mistaking *emotions of the affections* for experimental and practical godliness. To remedy or prevent, as far as possible, these errors, let Mr. Wesley's Extract of Dr. Edward's pamphlet on Religious Affections be printed, and circulated among our people.

2. We recommend to the Preachers and all our Societies Dr. Coke's Commentary.

3. Let none in our connection preach charity sermons, where *theatrical singers* and *bands of music* are introduced. And let the Stewards, Trustees, and Leaders, be informed that such a practice is offensive to the Conference, who believe it has been hurtful to the minds of many pious people.

4. We strictly ordain, that the Lord's Supper be administered in England, according to the form of the Established Church, as expressed in the rules of pacification.

5. Let the Representative of every District write to his Brethren, (who remain in the Circuits) informing them where they are stationed, as soon as possible, that the stationary Committee may be enabled to please every one as far as possible.

6. In future, let the aged Preachers be provided with Circuits before any of the others. And no one shall be stationed in London, Bristol, Birmingham, Manchester, or Liverpool, till he is received into full connection.

7. Henceforward let no Preacher be declared Superannuated, or stationed as a Supernumerary, without the recommendation of the District Committee to which he belongs, unless, for particular reasons,

the Conference, with his own consent, judge it proper.

8. No Chapel taken from us *unjustly*, shall ever be purchased by us. Let no Chapel be built on the Tontine plan, *i. e.* where the persons concerned in building them, design to make them their own property, and turn them to their own temporal advantage.

The 20th of October in this year (1800), there was a general Conference of the American Preachers held in Baltimore in America. It is held every fourth year. *Mr. Richard Whatcoat*, the first Lay-preacher Mr. Wesley ordained, was by the voice of his brethren chosen Bishop of the Methodist Episcopal Church, along with Dr. Coke, and Bishop Asbury. Mr. Whatcoat set out as a Travelling Preacher in England in the year 1769, and travelled with an unblameable character in England and Ireland till the year 1784, when he was ordained by Mr. Wesley and sent to America. He manifested a sweet humble spirit while he laboured in Europe, was much respected by those who knew him, and was very useful in the Circuits where he was stationed. It is a pleasure to his Brethren in Europe to see by his late appointment that he has conducted himself in the same manner in America.

There is another Society instituted among the Methodists, which is of great importance, as it is calculated to improve and benefit the lowest class of civil Society. It was first instituted in London in the year 1772, and received Mr. Wesley's hearty approbation. The members of it were then called *Work-house Preachers*. In Bristol they are called *Village Preachers*. In Leeds, *Prayer-Leaders*; and in Dublin, *Poor-house Preachers*. In London it is now called the FRIENDLY UNION. But their object in each place is the same, and their Rules nearly so.

In the year 1800, the nature and design of this Society was approved, and the following Rules for

its regulation and government, were sanctioned by Mr. Joseph Benson, Superintendant of the London Circuit, in conjunction with Mr. James Wood and the rest of the Preachers appointed for London by the Conference held there this year. They are as follows.

RULES OF THE FRIENDLY UNION.

Jesus Christ, in order to mortify human vanity, to convince the world that Religion was a plain simple thing, and that a little common sense, accompanied with an ardent love to God and Man, was sufficient to propagate it, without any aid derived from the schools of human science, took twelve poor illiterate men into his company, admitted them to an intimacy with himself, and, after he had kept them awhile in tuition, sent them to preach the good tidings of salvation to their countrymen. He never paid any regard to the place where he delivered his sermons. He preached in the temple, in synagogues, publick walks, and private houses, on mountains, in barges and ships. His Missionaries imitated him; and convenience for the time, was consecration of the place.

Wherever the Love of God is shed abroad in the Heart, it will, like the fountain from whence it flows, diffuse itself abroad. It being an active and benevolent principle, induces those who enjoy it to endeavour to bring others to partake of the same blessing, and to do them good in every possible way. Influenced by this sacred, living fire, and touched with a tender sympathy, two or three young men consulted how they might best lay themselves out, according to their little ability, for the good of their fellow creatures. They soon turned their eyes towards the Sick and Poor in Workhouses, prisons, hospitals, &c. as persons the most abject and forlorn. At the same time, providence concurring, an open door was set before them in one or two Workhouses, which were visited once or twice a week, in rotation. They there expounded to the people some portion of God's sacred word, and generally began and concluded

with Singing and Prayer. In the course of two or three years, more Workhouses being opened for their reception, and more young men offering themselves to the work, some of whom seemed not to be called to act in the same line with their elder brethren, and yet wished to be useful in some way or other; they formed themselves into a Society, for the better regulation and carrying on their benevolent design. They agreed that those whose talents were more confined, should visit the Sick, and enquire first into the state of their minds, and then give them instruction, advice, or encouragement, as to them might seem meet. Such was the origin, and such is the general design of our Friendly Union, which, through the blessing of God, has been productive of many happy effects. There have been some, through our poor endeavours, in various places, that have been deeply convinced of sin, and have heartily embraced the Faith of the Gospel. And we have likewise had very satisfactory evidence concerning others, that they have changed a state of misery and woe, for the Paradise of God.

OF THE TIME OF MEETING.

1. A Meeting shall be held every Sunday Morning at the New Chapel, City Road, at seven o'clock; and every Monday Evening at eight. The Quarterly Meetings shall be held the first Monday after every Quarter day. 2. Every Member living more than a mile from the place of Meeting, shall be entitled to a plan of his appointments.

N. B. All the Preachers are to have plans.

OF THE BUSINESS OF THE MEETINGS.

On Sunday Mornings, to examine whether the appointments have been attended to the preceding Sunday: To read over the plan for the day; make the collection, and to endeavour to edify one another.

On Monday Evenings, the first and third in every

month to hear trial Sermons, and Preachers in rotation. On the other Evenings to attend to any business relative to the work in which we are engaged.

On the Quarterly Meetings, to examine the character, abilities, and attendance, of each Member; to hear appeals; to audit the accounts; to propose new places, and choose the officers.

1. In order to admission, the candidate must have been a Member of the late Rev. John Wesley's Society, twelve months; a man of strict piety and irreproachable character; having a gift for Prayer and Exhortation. 2d. Having signified the name, and place of abode, of his Class Leader, he shall be asked the following Questions, with any other the Steward shall think proper to propose to him.

1. What are the motives, that induce you to wish to belong to this Society? 2. Will you engage, if received into this Society, cordially to submit to the discipline established among us, and faithfully, and constantly to attend the places appointed you by the Committee? 3. The preceding questions being answered to the satisfaction of a majority of the persons present, the Steward shall, in the ensuing week, enquire of his Class Leader, the character, and abilities, of the candidate; and, the Sunday following he shall communicate the information he has received, to the members present, (the Candidate withdrawing,) who shall judge of such information and act with respect to receiving him as they shall think proper. No person shall be admitted but by a majority of votes, taken by ballot. 4th. Every Candidate that is admitted shall be six months on trial, before he be fully received; or have a vote on any occasion. 5th. the Secretary shall signify to the Society when any Candidate has been six months on trial; if he then approve of the work, and the Society approve of him, he shall be fully received, the Steward reading to him the following address.

Dear Brother,

It appears to the Members here present, as far as they can judge, that your intention and desire are as you say, to glorify God, and be helpful to your fellow creatures. Upon these considerations we receive you into this Society. Permit me lovingly to exhort you to make it your daily study and prayer, to be approved of Him in whose cause you are engaged. Do not suffer, on the one hand, those that reject the counsel of God against themselves, to discourage you, for such you will meet with; nor the dry, formal, quiet professor, on the other; but turn your eye to your great example, who went about doing good, and patiently endured the contradiction of sinners against himself. I say, consider him, who thought it no dishonour to perform, with his own hands, the meanest offices, that he might testify his tender regard for the souls of men. Thus it is written, "he took a towel and girded himself, and poured water into a bason, and washed his Disciples feet." Consider his agony and bloody sweat, his cross and passion, and all the pains and labour he underwent to save your soul from endless death; and let these things be deeply impressed on your mind, so as to raise in you suitable returns of gratitude, and a desire to pluck others as brands from the burning, that they may be partakers of the same salvation that God hath mercifully imparted to you. And though this may be sometimes irksome to flesh and blood, yet let the value of immortal souls, and the love you bear to the blessed Jesus, so influence your heart, that you may vigorously and cheerfully labour in so good a cause. And that you may not grow weary nor faint in your mind, reflect frequently on the satisfaction it will yield you in a dying hour to consider that you were enabled to give this proof of your love to Christ and the souls of men. But on the other hand, think with yourself what will be the woeful consequence of your burying your talent. Instead of your death-bed being

comfortable and happy, it will be attended with bitter reflections on your unfaithfulness to the grace of God, and a fearful expectation of sharing the dismal fate of that servant, who feared, or neglected to use the gift that God had bestowed upon him. But I hope, my brother, better things of you, and that you will so act in your little sphere, that God, in the judgment day, will admit you into glory, saying "well done good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord." 6. Every Member, thus fully received, shall be six months before he shall be proposed as a *Preacher*, and if he be approved, shall continue on trial six months more before he be fully admitted as a Preacher.

OF THE DIFFERENT CLASSES OF THIS SOCIETY.

1. This Society shall consist of two classes, viz. Preachers, and Visitors. 2d. If any brother among those who visit the sick, judge that he would be more extensively useful as a Preacher, he shall first answer the following questions, with clearness, and propriety, and the answers must be approved by a majority of the brethren present, before he can be admitted to preach before the Society.

Questions to be answered by those who judge they are called to be Preachers.

1. What is your motive for offering yourself to become a Preacher? 2. What do you believe concerning the Father, Son, and Holy Spirit? 3. What are your ideas of man in his original state? 4. What is man in his present state? 5. By what means came he into this state? 6. How can man recover the forfeited favour and image of God? 7. How extensive did God design his salvation to be? 8. Is it possible that a soul, that has been a partaker of the grace of God, should fall away and perish?

MEMBERS TO BE SUMMONED TO HEAR TRIAL SERMONS.

When a person is to be proposed as a Preacher, notice shall be given of it two Sunday mornings previous to his answering the preceding questions. If the brethren who are present when they are answered, admit the person to preach before the Society, the time shall be fixed, and all the members summoned to attend, in order that he may be approved or disapproved by a majority, the appointing a Brother to preach the Gospel being considered one of the most important things the Society are engaged in. N. B. As the members are not to be summoned to hear the questions answered, the answering of them shall be deferred till half past eight o'clock, in order that most of the Brethren may be present.

DUTIES OF THE PREACHERS.

1. The gifts and graces of the personr admitted as a Preacher being approved, he is expected to make progress in the knowledge of the Holy Scriptures, having his mind and heart exercised therein above believers in general. He must earnestly seek the illumination of God's Holy Spirit, and other necessary gifts, by meditation, and prayer, and by every possible mean must prepare in private for ministering the word in publick. 2. He must endeavour to perform his duty faithfully, wisely, and in a spirit of love. In doctrine adhering strictly to what is commonly believed among us. And his tenets, if necessary, must be submitted to the examination of the Society, who shall judge of their consonance with the principles of the late Rev. John Wesley.

DUTIES OF THE VISITORS.

The visitors shall meet the Preachers at the different places of appointment, assist in singing, and then proceed to every part of the workhouse that is

accessible, persuading, and exhorting such of the people as are able, to attend the public preaching; the sick, the lame, and such as cannot attend, he must instruct, and conclude with prayer. The time of continuance in each ward shall be proportioned to the number and situation of the persons, but must not exceed half an hour.

OF THE OFFICERS OF THIS SOCIETY.

1. The officers of this Society shall consist of a Steward, a Secretary, and a Committee of nine. 2. The Steward shall be in office a quarter of a year, the Secretary and Committee one year. 3. Three persons shall be nominated for the offices of Steward and Secretary, and the election shall be made by shew of hands. 4. Eighteen members shall be nominated for the Committee of nine, who shall be chosen by each member marking the names of the nine persons he wishes to compose it.

THE DUTIES OF THE STEWARD.

He shall begin and end all our meetings with prayer to God, for his blessing on our endeavours to promote his glory; shall read the plan of the preceding Sabbath, in order to ascertain whether the members attended according to their respective appointments, particularly noting omissions, and using all proper means to induce each member to fulfil his duty. He must read the plan for the day, carefully observing to supply such places as may be vacant; must receive the weekly subscriptions, and all other money collected for the purpose of carrying on the work; he must hold this in trust during his office, answering every lawful demand, but must not suffer any money to be applied to any new purpose without the consent of a majority of the members who are present, on the evenings appointed for business. It is his duty also to preside in all our meetings, put all motions, and endeavour to keep order during the discussion of any subject;

to nominate persons for all offices; to enquire of the Class Leaders respecting Candidates; and to conduct all occasional business, such as appointing persons to visit the sick members, and whatever else may tend to the glory of God, and the prosperity of the cause in which we are engaged.

THE DUTY OF THE SECRETARY, IS

To keep a list of the members names and places of abode;—to note the time of their admission; and when any go from us, the reason of their leaving us;—to enter the names in the collection book, and make the collection every Sabbath day;—to summon the members on particular occasions, and to keep a distinct account of all our proceedings by proper minutes; to keep the money-accounts, and lay them before the Society every Quarterly Meeting; and punctually to execute every other department of the writing business.

THE DUTY OF THE COMMITTEE, IS

To execute all business referred to them by the Society, making their Reports with all convenient speed.

OF LOVE FEASTS.

With the permission of the Superintendant Preacher, and Stewards, we will hold four Love-Feasts in the year—viz. two at the New Chapel, and two at Queen-street.

OF THE REPROOF, SUSPENSION, AND EXCLUSION OF MEMBERS.

1. Any member that is not able to attend to his appointments, shall give the earliest notice possible to the Steward: No excuse shall be admitted, but that of sickness, necessary distance, or some urgent case, which shall appear satisfactory to the Society. 2. Should any member be found to neglect his appointments; or should omit taking his Society

ticket, within one month after the quarterly visitation of the Classes, or be observed divulging the internal business of the Society,—he shall for the first instance receive Reproof; for the second, Suspension; and for the third, Exclusion.

OF ENLARGING THE WORK.

As the members of this Society are agreed to extend their labours as far as they can consistently with other duties, when any new place shall be procured by any individual, he shall signify the matter, with the circumstances thereof, to the Society, for their consideration, and determination.

OF THE RE-ADMISSION OF MEMBERS.

As from various causes several members have been obliged for a time to quit the work we are engaged in, it is agreed, that when the cause is removed to the satisfaction of the Society, the old member shall be restored to his former station, and excused going through the forms proposed to Candidates.

CONCLUDING ADDRESS.

It is highly necessary, that each member should frequently consider the three great ends for which this Society was formed. 1. That we may glorify God. 2. That we may be quickened and confirmed ourselves in his grace, by the mutual help of each other. 3. That we may instruct, edify, and comfort the sick and needy.

Let us cautiously avoid all disputings concerning things not essential to Salvation, and strike at once at the root of sin. Tell them to whom you speak, you are sinners born to die. By nature you are children of wrath and you must be born again, or ye cannot see the kingdom of God. You must put off the old man with his deeds, and put on the new man, the Lord Jesus Christ, or you will perish for ever. Discountenance all such things as you know

are hurtful to the souls of men; such as plays, gaming, and drinking of spirituous liquors; which only serve to waste precious time, and lull the immortal soul asleep, in order to drown it in endless perdition. May God Almighty give us his blessing, and life for evermore!

Mr. William Palmer and Mr. John Hopwood, are at present very useful, active members in this Society in London.

The fifty-eighth Conference was held in Leeds, July 27, 1801. Mr. John Pawson was chosen President, (this was the second time he was chosen to that office) and Doctor Coke, Secretary. Mr. Pawson was no sooner elected, and took the chair, than a debate arose respecting a volume of sermons which he published, in which were some expressions reflecting on the Nobility of the land, and the Clergy of the Established Church, which were taken notice of, and resented by the Antijacobin reviewers, as also now by the Conference. The debate ended by the adoption of the following Minute.

Q. What is the sense of the Conference on the *unguarded expressions* in Mr. Pawson's sermons, printed in London in 1799? *A.* The Conference does declare its utter disapprobation of the sense put upon those passages by certain anonymous writers, and hold in the greatest abhorrence the sentiments which *that sense* conveys: but they are at the same time persuaded, that their venerable friend Mr. Pawson did not intend to convey any such sense to the minds of his readers. And Mr. Pawson himself does solemnly declare, as in the presence of God, that it never was his design that those passages should be so understood: that he only intended to shew how carefully the Lord hath guarded the ministry, so that the people might not be deceived by false teachers. Mr. Pawson's peaceable turn of mind has been so fully manifested to the Conference

for thirty-nine years, that they are constrained to believe, that to wish any description of men to be persecuted, was and still is at an infinite distance from his thoughts. N. B. The edition referred to, has been quashed by Mr. Pawson, as far as possible.

The following Rules were agreed to. 1. If any Circuit petition the Conference for a Preacher, and their petition be granted, every extraordinary expence incurred by the removal of such Preacher to his new Circuit, shall be borne by that Circuit. 2. No Preacher shall be stationed in any Circuit, where he has laboured for one year, or for two or three years successively, till the expiration of seven years from the time he has left such Circuit. 3. We earnestly request our brethren never to send any petition to the Conference which will in any degree clash with our printed rules.

Owing to the embarrassed state of the connection for the want of money to carry on the work, the following plans were adopted. 1. An address was sent to all the Societies, entreating them to raise a sum tantamount to 6d. a member to enable them to pay off their present debt. 2. Appointing each District to supply the ordinary expences of the Preachers and their families in the district where they laboured. First, by means of the yearly subscription made in the District, and expended at the Annual District Meeting, in the presence of the Stewards belonging to each Circuit in the District. Secondly, if the yearly subscription is deficient, by an extraordinary collection made in the District, in proportion to the numbers in each Circuit in the District, in order to raise the sum wanted. The ordinary deficiencies are declared to be, salaries of Preachers, wives, children, servants, house-rent, coals and candles. 3. By refusing to send any help to Ireland, either from the English yearly subscription, or from the books sold in England. And for this end, an address was sent to the Irish brethren, informing them that *dire* necessity led to this

measure. 4. By exhorting the members of our Societies to buy our books, as the profits of them are expended in carrying on the work. 5. By appointing the profits of the books, to be laid out in supplying the extraordinary wants of the Preachers in Great Britain. The extraordinaries are declared to be. 1. Travelling expences. 2. Afflictions in families. 3. Furniture for Preachers houses in poor Circuits, 4. Expences of supernumerary Preachers. 5. Helps to chapels, and 6. Helps to Preachers relations.

RULES RESPECTING PRINTING.

The first time any thing was published on this head, was when the Rules respecting Discipline were printed in London in the year 1763. Then it was said, "Let none print any thing of his own, till it has been approved by the Conference."

At the Conference in 1765, The following rule was agreed on. *Q.* Ought we to insist upon our rule, that no Preacher print any thing without your approbation (*i.e.* Mr. Wesley's)? *A.* Undoubtedly; And whoever does it for the time to come, cannot take it ill, if he is excluded from our connection. Let every one take this warning, and afterwards blame none but himself.

At the Conference in 1781, it was asked, *Q.* Have not our Preachers printed without my (*i. e.* Mr. Wesley's) consent and correction? *A.* Several of them have (not at all to the honour of the Methodists) both in verse and prose. This has, 1. Brought a great reproach. 2. Much hindered the spreading more profitable books. Therefore we all agree, 3. That no Preacher print or reprint any thing for the time to come, till it is corrected by Mr. Wesley. And 4. That the profits thereof shall go to the common stock.

At the Conference in 1789, it was asked, *Q.*

Are there any directions to be given concerning the books? *A.* No books are to be published without Mr. Wesley's sanction: and those which are approved of by him, shall be printed at his press in London, and sold by his book-keeper.

The following are the Rules agreed on by the Conference since Mr. Wesley's death. At the Conference in 1792, it was asked, *Q.* What directions are to be given concerning books? *A.* No contracts shall be made by our Book Steward in respect to books with any authors or booksellers, or with any other person.

At the Conference in 1793, it was asked, *Q.* Who are the Book Committee for the ensuing year? *A.* All the Preachers stationed in London, who shall have united to them as corresponding members, Messrs. Pawson, Benson, Bradburn, Clarke, Moore, and T. Taylor. N. B. The Committee in London are to consult the corresponding members in respect to all publications of importance, previously to their being committed to the press. At the Conference in 1795, The following persons were added to this Committee, Messrs. Bradford, Allen, Rodda, Gaultier, and Martindale.

At the Conference in 1796, it was asked, *Q.* Can any thing be done to stop the abuse of printing and publishing among us? *A.* The liberty of the press being considered as our undoubted privilege, the subject was fully examined, and after some debates the Conference came to the following conclusions, namely,

1. That, as the Preachers are eminently one body, nothing should be done by any individual, which would be prejudicial to the whole, or to any part thereof. Therefore *no Preacher shall publish any thing* but what is given to the Conference, and printed in our own press. The Book-Committee to determine what is proper to be printed. 2.

That as a reward for his labour, whatever shall be approved of by the Book-Committee, and printed, the author shall have a hundred out of every thousand of the books, whether great or small. And if published in the magazine, he shall have a reasonable allowance, the Conference being judges. 3. That any Preacher who has books on hand, may sell them; but if another edition of any book be wanted, he shall give it to the Conference, as though it were a new manuscript. N. B. Several of the Preachers, whose writings have been highly approved of, agreed to the above regulations, merely to restrain improper persons from publishing: the peace and honour of the connection outweighing with them every other consideration.

At the Conference in 1797, it was added, "The article made last year and published in the Minutes, relative to printing, shall stand in its full force, with this exception, should a manuscript be rejected by the Book Committee, a Preacher may print it, provided he do not sell it at our Chapels, nor advertise it from our pulpits. The design of this rule is to prevent any Preacher in our connection from selling at the doors of our Chapels, or otherwise, or offering to sell any books, or pamphlets among our people, but those which belong to the Conference, and come from our Book-room. N. B. If a Preacher be attacked by any of our enemies and his character misrepresented, his printing a reply in his own defence shall not be deemed a breach of this rule."

At the Conference in 1801, The following persons were appointed to supply the Magazine with matter, along with the Committee already formed, and also to read, and to sanction or reject any materials proposed to them by others: viz. Dr. Coke, Messrs. J. Wood, T. Wood, Rutherford, Brettal, J. Rogers, Rhodes, T. Roberts, Myles, Atmore, Entwistle, Bartholomew and Sutcliffe. N. B. Any

materials which are sent to the Editor, sanctioned by three of the above Preachers, and Committee, shall be published; but if the London Committee have not discretionary power allowed them in any given instances to make alterations, excisions, &c. the materials shall be published with the names of those who sanction it.

At the Conference in 1802, the following question was asked, *Q.* Are there any directions to be given concerning the sale of books? *A.* There are, 1. The Preachers shall not engage as booksellers for any books, except those which regularly come through the Book-room. 2. No books published by Preachers for their own profit, shall be sent to Brother Whitfield, or sold by him.

These are excellent rules and should be strictly attended to; they are calculated to make the Preachers good writers, as now, if a Preacher publishes any thing, otherwise than as these rules direct, he must appeal to the nation at large; if what he publishes is read with profit by a religious public in general, it will no doubt benefit the Methodists in particular; and if what he writes is approved by the connection agreeably to these rules, there is every reason to believe it will be a blessing to the people. Whereas if what is written is rejected by the brethren, and slighted by the public, there is every reason to believe the publication was of no account.

The following is the account of the spread of Methodism in America, which I received by means of my brother Mr. Zachary Myles, from the two Bishops, Messrs. Asbury and Whatcoat, in the Summer of 1801.

From St. Mary's in Georgia, on the South Line of Georgia, to Penobscot and Pleasant River in the Province of Maine, where Circuits are formed and Preachers travel, is a distance of sixteen or seventeen hundred miles: this takes in the Carolinas,

Virginia, Maryland, Philadelphia, New York, Boston, &c. chiefly on the sea coast.

From Philadelphia to the *Natches* (which lies near the Spanish settlements) in the New Western Territory, through Kentucky, the Methodists have extended 1400 miles. There was a Circuit formed last year (1800) at the Natches; the Preacher, *Mr. Gibson*, was eighteen days travelling through two Indian nations, the Chickasaws and Chopstaws, in order to get to the settlements of the white people. While travelling through the wilderness, he had to enquire his way of the savages, and to get his subsistence from them. There are no Missionaries at present among those Indian nations. People go from all parts of the States to these back settlements, because the land is good and cheap, and the Methodist Preachers follow them in order to administer to them the Word of Life. Mr. Asbury has travelled to the utmost limits of these places in the course of his Ministry.

In the year 1802, there was an increase of 13860 members to the Societies in the United States. There was never such a large increase in any one year to our Societies in Europe. Blessed be God we can rejoice in their prosperity.

At the same time, (1802) Seven Conferences were appointed to be held in the United States during the next year. The First at Cumberland in Tenessee, Oct. 2, 1802. The Second at Camden, in South Carolina, Jan. 1, 1803. The Third at Droomgooles, in Virginia, March 4, 1803. The Fourth at Baltimore, April 1, 1803. The Fifth at Duck Creek, near Philadelphia, State of Delaware, May 1, 1803. The Sixth at Boston, in New England, the second Thursday in June 1803. And the Seventh at Ashgrove, near New York, July 1, 1803.

The fifty-ninth Conference was held at Briſtol, July the 26th, 1802. Mr. Joseph Taylor was chosen President, and Dr. Coke Secretary.

The following is the State of the Connection.

Places.	Circuits.	Preachers.	Members.
England, ...	115	300	86259
Ireland, ...	38	100	26700
Scotland, . . .	8	15	1092
Wales, ...	6	17	1744
Isle of Man, . . .	2	4	2937
Norman Isles . .	2	7	922
Weſt India Isles, .	12	21	13172
British Dominions in America,	3	11	2767
United States of America,	196	379	86734
Total.	382	844	222327

The State of the Collections at this Conference.

	£.	s.	d.
Extraordinary Collection	2661	18	2½
Yearly Collection	2337	3	2½
Kingswood Collection	1744	13	0
Preachers Fund Collection—received from the People	1247	16	9
Miſſion Collection (*not publiſhed.*)			
Received from the Profits of the Books towards carrying on the Work in Great Britain.	1087	13	0
	£9079	4	2

The Irish Collections are not included.

Two things are obſervable in this account: 1. The money received from the profit of the Books is the leaſt ſum that has been received towards ſupporting the Work ſince Mr. Weſley's death. 2. The Collections from the People are the greateſt that ever were raiſed in any one year. No doubt it was through

forgetfulness that the Conference did not return the people thanks for this noble inſtance of their generoſity and love; and I believe they will do it next year.

At the Conference in 1793, it was firſt agreed, that the Sacrament ſhould be adminiſtered in England on certain conditions. In 1794 it was granted to ninety-three Societies, who complied with those conditions. In 1795, 1796, 1797, and 1798 the places and number were not publiſhed; for this reaſon, the Conference was unwilling to grieve their friends who were againſt the introduction of the Lord's Supper, by letting them see the numbers that petitioned for that ordinance. In the year 1799 it was granted to forty-one places. In 1800, to forty-three. In 1801 the places were omitted. In 1802 the privilege was granted to forty-one Societies. The whole number of places mentioned in the Minutes are two hundred and eighteen where the Sacrament is adminiſtered by the Preachers; but it is certainly adminiſtered in many more, though not mentioned for the reaſon already given.

At the Conference held in Dublin this year, (1802) which was the thirty-ſecond held in that kingdom by the Methodiſts, (ſixteen by Mr. Wesley and ſixteen by Dr. Coke,) there was a ſerious debate upon the propriety of women preaching and exhorting in public congregations. The debate ended by adopting the following rule: "It is the judgment of the Conference, that it is contrary both to Scripture and prudence that *women* ſhould preach, or ſhould exhort in public; and we direct the Superintendants to refuſe a Society Ticket to any woman in the Methodiſt connection who preaches, or who exhorts in any public congregation, unleſs ſhe entirely ceaſe from ſo doing." The Engliſh Conference has not adopted this rule.

In the Addreſs from the British Conference this year (1802) to the Iriſh Conference, there is the fol-

lowing paragraph expreſſive of their union. "We moſt ſincerely wiſh to continue and ſtrengthen every band of union which exiſts among us. When the British Isles are united by a new and glorious compact, it would indeed be a pity, if the large body of Methodists in the United Kingdom should separate, because they are divided by a narrow channel. We trust that our union with you will be annually closer and closer, till our indiſſoluble and eternal union take place before the throne of God."

And as a farther proof of their good will, they forgave them the sum of 343*l.* 10*s.* 11½*d.* which they owed them for books sent to Ireland; and also 39*l.* the balance of the Subscriptions for the Preachers Fund, which was in their hands, and due to the Stewards of that Fund in England. This debt they discharged out of the produce of the English Book Room.

The following Complaints were presented to the Conference, requesting that methods might be adopted to remove the evils complained of, and prevent a relapse into them again; viz. 1. That many of those, *who ought to set a better example*, dress like the vain women of the world. 2. Some of their husbands set them the example. 3. Many of our people stand or sit at prayer, instead of kneel. 4. It is become too common a custom to sit while singing the praises of God. 5. Too many of our people sit, while a Blessing is asked, and Thanks returned, at meals. 6. Some are remiss in their attendance on the Preaching of God's holy Word. To these Complaints the Conference answers,—

1. We exhort our sisters to dress as becometh those who profess to walk with God; and we direct their husbands to use all the influences of love and piety in this behalf. 2. We insist upon it, that the Preachers set the best example in dress and everything. If the Preachers be not moderate in every thing, a torrent of luxury will irresistibly break in

upon us, and destroy the work of God. 3. We strongly recommend it to all our people to kneel at prayer: And we desire that all our pews may, as far as possible, be so formed as to admit of this in the easiest manner, and we request that the pews and pulpits be supplied with hassocks. 4. We beg that our people will keep close to the excellent rules drawn up by our venerable Father in the gospel Mr. Wesley, in respect to Singing. The celebrating of the praises of the Most High God is an important part of divine Worship, and a part in which the whole congregation should endeavour vocally to join. It is therefore very indecorous not to stand up on so solemn an occasion. 5. Tho' it is our privilege and duty to set God always before us, we should manifest our sense of his divine presence on all occasions, when we join in solemnly addressing him in public company, by our actions as well as words. 6. The last-mentioned evil is so great, that we trust there are but very few whom it concerns. But such as it does concern, we must exhort to flee from the wrath to come. If they have no savour for the Word of God, they can have no savour of God himself.

It was also added, "No married Preacher shall be allowed any thing for a servant, unless he have travelled ten years, or have two children, or one of the single Preachers boarding with him, or in case of Affliction."

Q. Can any improvement be made in our present mode of receiving Preachers on trial? *A.* At present, the Candidate is supposed to have passed the Quarterly Meeting, from whom he is recommended to the District Meeting. In addition to this, let him, if possible, attend the District Meeting, and be examined *before all the brethren present*, respecting his experience, his knowledge of divine things, his reading, his views of the doctrines of the Gospel, and his regard for Methodism in general. The Preacher who examines him, shall be chosen by the

ballot of the District Committee. After the examination, the Candidate shall withdraw, and the Committee shall deliberate on the propriety or impropriety of his admission on trial, and determine whether he shall be recommended to the ensuing Conference or not. If it be not convenient for the Candidate to attend the District Meeting, three of the Committee shall be chosen by ballot, and appointed to act in this instance for the Conference."

The following Rules it is necessary to insert, as the Preachers act upon them, and they are found in the *large Minutes* published by Mr. Wesley in the year 1789.

In order that we may have a reserve of Preachers, "1. We will, so far as we can afford it, keep a reserve of young Preachers at Kingswood. 2. Let an exact List be kept of those who are proposed for trial, but not accepted, because not wanted." Since Mr. Wesley's death the *List of reserve* is usually deposited with the Superintendant of the London Circuit. At present (1802) there is a great want of preachers to supply the Circuits; it was not so before since the year 1768. At that time Mr. Wesley cried to the *Lord of the Harvest*, and he heard and answered prayer, and this is the only remedy in the present case.

"As you have time, read, explain, and enforce in every family, 1. The Rules of the Society. 2. Instructions for children. 3. The fourth Volume of Sermons, and 4. *Philip Henry's* method of Family Prayer. We must needs do this were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness can consist with growth in Grace. Nay without exactness in *redeeming time*, you cannot retain the grace you received in justification.

But what shall we do for the *rising generation?* Unless we take care of this, the present revival will be *res unius ætatis*: it will last only the age of a

a man. Who will labour herein? Let him that is zealous for God and the souls of men begin *now*."

The following advice was given.

"1. Let your whole Deportment before the congregation be serious, weighty, and solemn. 2. Always suit your subject to your Audience. 3. Chuse the plainest texts you can. 4. Take care not to ramble, but keep to your text, and make out what you take in hand. 5. Be sparing in Allegorizing, or Spiritualizing. 6. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 7. Do not usually pray above eight or ten minutes (at most) without intermission. 8. Always kneel during public prayer. 9. Frequently read and enlarge upon a portion of the Notes: and let young Preachers often exhort, without taking a text. 10. Every where avail yourselves of the Great Festivals, by preaching on the occasion, and singing the Hymns, which you should take care to have in readiness. 11. Beware of clownishness: either in speech or dress: every where recommend decency and cleanliness. Cleanliness is next to Godliness. 12. Let no person, on any account, call another Heretic, Bigot, or by any other disrespectful name, for a difference of sentiment."

Directions respecting *Singing*. 1. Preach frequently on singing. 2. Speak only what you feel. 3. Chuse such Hymns as are proper for the congregation. 4. Do not sing too much at once, seldom more than five or six verses. 5. Suit the tune to the words. 6. Often stop short, and ask the people, "Now! Do you know what you said last? Did you speak no more than you felt? 7. Do not suffer the people to sing too slow. 8. Let the women constantly sing their parts alone; let no man sing with them, unless he understands the *notes*, and sings the base. 9. Let no *Organ* be placed any where, till proposed in the Conference. 10. Exhort every one in the congregation to sing. 11. In

every large Society let them learn to sing, and let them always learn our own tunes first. 12. Recommend our Tune-Book every where: and if you cannot sing yourself, chuse a person or two in each place to pitch the tune for you."

Remarks on Preaching. "The most effectual way of preaching Christ, is to preach him in all his Offices, and to declare his *Law* as well as his *Gospel*, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward Holiness, in all its branches."

An account of the Method used in receiving a new Helper. "The proper time for doing this, is at a Conference, after solemn fasting and prayer. Every person proposed is then to be present; and each of them may be asked," Have *you* faith in Christ? Are you *going on to perfection?* Do you expect to be *perfected in love in this life?* Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Do you know the Methodist Plan? Have you read the *Plain Account?* The *Appeals?* Do you know the *Rules of the Society?* Of the *Bands?* Do you keep them? Do you take no Snuff? Tobacco? Drams? Have you read the *Minutes of the Conference?* Are you willing to conform to them? Have you considered the Rules of an *Helper?* Especially the first, tenth, and twelfth? Will you keep them for conscience sake? Are you determined to employ all your time in the work of God? Will you Preach every Morning and Evening: endeavouring not to speak too long, or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting both by precept and example? Are you in debt? Are you engaged to marry? (N. B. A Preacher who marries while on trial, is thereby set aside.) The time of trial is four years. Observe, taking *on trial*, is entirely different from *admitting* a Preacher. One on trial may be either admitted or rejected,

without doing him any wrong. Otherwise it would be no trial at all. Let every Superintendant explain this to them that are on trial. When he has been on trial four years, if recommended by the Superintendant, he may be received into full connection.

"Let no person come into the preacher's house, unless he wants to ask a question." This direction was given because many of the people made a practice of crowding into the Preachers houses, as into coffee-houses, without any invitation whatever.

"*Q.* What is the direct Antidote to *Methodism*, (the Doctrine of Heart-Holiness?) *A. Antinomianism*, and unconditional predestination. All the devices of Satan for these fifty years, have done far less toward stopping the work of God, than these Doctrines. They strike at the root of Salvation from sin, previous to glory, putting the matter on quite another issue. *Q.* But wherein lie the Charms of these Doctrines? What makes men swallow them so greedily? *A.* 1. They seem to magnify Christ: although in reality they suppose him to have died in vain. For the absolutely elect must have been saved without him, and the non-elect cannot be saved by him. 2. It is highly pleasing to flesh and blood; final perseverance in particular. In order to guard against it, 1. Let our preachers frequently and explicitly preach the truth, though not in a controversial way, but in love and gentleness. 2. Very frequently both in public and private, advise our people, not to hear them. Answer all their objections, as occasion offers. But take care to do this, with all possible sweetness both of look and of accent. 4. Be diligent to guard those who are newly convinced or converted against the predestination poison."

This Conference was on many accounts the happiest one that the methodists had since Mr. Wesley's death.

1. Our worthy President, *Mr. Joseph Taylor*, as was expected, gave great attention to the duties of his Office, and manifested an amiable spirit through

the whole time of Conference. 2. The greatest harmony reigned among the preachers: during the time of their sittings, there was no appearance of levity, anger or ill-will, but all their debates were carried on with seriousness, patience and love. 3. There was an increase in the Societies; though not so great as to numbers this year, as in some former ones, yet it was very plain both preachers and people had increased in the life and power of God: they had increased in grace and in the knowledge of our Lord and Saviour Jesus Christ. 4. The people had given the strongest proof in their power, of their love to the preachers and the cause in which they were engaged, by contributing freely to the extraordinary collection to which they were exhorted by the last Conference. So that there was as much money raised as extricated the Preachers out of all their difficulties—What could never be said since Mr. Wesley's death before this time. 5. The congregations at Bristol in the mornings at five o'clock, and in the evenings at seven on the week days, were very large. But on the Sabbaths they were uncommonly large. The sermons were on the great truths of the Gospel, well chosen, delivered with great propriety, and attended with the power of God. Many persons received a sense of divine favour during the Conference. 6. Some of the Ordained Preachers assisted in administering the Lord's Supper to some hundreds of the people who partook of that holy ordinance on the Sabbaths during the Conference. And on the morning the Conference broke up, the Rev. Dr. Coke, assisted by the Rev. Adam Averil, administered the Sacrament to the Preachers, after which several of them prayed, and parted with many tears accompanied with the kiss of charity. All that were present acknowledged the power of God.

CHAPTER THE ELEVENTH.

A LIST

OF ALL THE

ITINERANT METHODIST PREACHERS,

Who have laboured in Connection with the

LATE REV. JOHN WESLEY,

AND WITH THE

METHODIST CONFERENCE.

THE years inserted before the names denote the period when those Preachers commenced Itinerants. Those marked thus || before the Christian name, were Clergymen of the Established Church before they united with the Methodists; and those marked thus § at the same place, were made Clergymen after their union with them. Those marked thus * died in the work. Those marked thus † departed from it: some for the want of health, and some it is to be feared through a defect of zeal; but it would be impossible in all cases to tell the real cause: Let it be observed, that this mark does not imply moral guilt. Those marked thus ‡ were expelled. Those without a mark are now labouring with their brethren as Itinerants, or as Invalids, nearly worn out in the Lord's service. The date at the end of the names, shew the years when those Preachers died, or when they desisted from travelling, or were expelled.

I have mentioned some very useful Local Preachers, because we are commanded to "give honour to whom honour is due," and they as a body have been, and are very numerous, and very useful in spreading the cause of Methodism.

N. B. A few Laymen assisted Mr. Wesley as Local Preachers before Itinerancy was established.

THE

FIRST RACE OF METHODIST PREACHERS,

FROM THE YEAR 1739 TO 1765.

1739. In this year the Methodist Itinerancy began.

‖ JOHN WESLEY, Father of the work, having formed the first Society at Oxford in November 1729. He died * 1791.

‖ CHARLES WESLEY, the first to whom the appellation of *Methodist* was given at Oxford, in 1729, during his brother's absence in Lincolnshire. He died * 1788.

‖ GEORGE WHITEFIELD. The first of the Methodists that preached in the open air. He began that practice in Bristol, Sunday March 25, 1739. He separated from Mr. Wesley, but continued an Itinerant Preacher while he lived, and was at the head of the Calvinist Methodists. He died in America * 1770.

A

1756 Wm. Allwood † 1764
1763 John Atlay † 1788
1765 William Ashman

B

1742 William Biggs † 1751
1743 John Brown *(*a*) 1759
1743 John Bennett † 1751
1743 Thos. Beard* (*b*) 1744
1745 Cornelius Bastable * 1777
1745 ‖ Richard Thomas Bateman † 1751
1747 Benj. Beanland† 1752
1751 Thomas Briscoe* 1795
1754 Benj. Biggs † 1762
1755 John Brandon † 1766
1759 Dan. Bumstead† 1775
1759 Wm. Bryant † 1763
1759 Rd. Blackwall * 1767
1760 Isaac Brown
1762 Wm. Brammah* 1780
1763 Rd. Boardman * 1783
1764 Js. Brownfield † 1770

C

1740 John Cennick † 1742
1741 Alex. Coates * 1765
1742 Wm. Crouch † 1752
1746 Jos. Cownley * 1793
1748 Jonath. Catlow† 1764
1748 Ts. Colbeck* (*c*) 1770
1752 William Crabb† 1764
1755 § Lawrence Coughlan † 1765

(*a*) A Local Preacher in Newcastle.

(*b*) He died in consequence of the ill treatment he received from mobs.

(*c*) A Local Preacher in Keighly Circuit.

1756 John Catermole† 1771
1756 Wm. Coward † 1759
1760 Thos. Carlill * 1801
1761 ‖ Benj. Colly* 1767
1761 John. Cockcroft * (*d*) 1790
1762 Robert Costerdine
1763 James Clough† 1774
1764 James Cotty† 1780
1764 § Mosely Cheek† 1769
1764 Rich. Coates* 1765

D

1742 Wm. Darney* 1779
1743 John Downs* 1774
1744 Edw. Dunstan† 1753
1753 Mark Davis † 1769
1756 James Deaves † 1768
1764 John Dillon* 1771
1765 Js. Dempster † 1775

E

1747 John Edwards † 1754
1762 John Easton
1762 John Ellis † 1772
1765 William Ellis † 1773

F

1748 John Fisher † 1762
1748 William Fugill ‡ 1768
1750 Mich. Fenwick * 1797
1755 John Fenwick * 1787
1757 ‖ John Fletcher * 1785
1758 John Furze* 1800
1761 William Freemantle † 1766

G

1742 ‖ Charles Casper Greaves † 1747
1744 Nich. Gilbert * 1763
1745 ‖ Wm. Grimshaw* 1763
1746 Paul Greenwood * 1767
1748 Philip Gibbs † 1749
1751 Philip Guier* (*e*) 1778
1756 Rob. Gillespy† 1764
1756 § Tho. Greaves† 1766
1757 Js. Glazebrook† 1774
1760 John Gibbs † 1766
1761 Joseph Guilford* 1777
1762 Parson Greenwood

H

1740 John Hall* (*f*) 1798
1740 § Joseph Humphreys † 1741
1741 § John Haughton † 1760
1742 Ts. Hardwick † 1749
1743 Wm. Holmes * 1747
1744 ‖ John Hodges † 1750
1745 John Haime * 1784
1745 Sam. Hitchens * 1747
1745 Thos. Hitchens* 1747
1745 Wm. Hitchens* 1758
1745 Ebenezer Hitchens * (*g*) 1749
1747 Chris. Hopper * 1802
1747 Howel Harris † 1750
1752 John Hampson † 1785
1752 Wm. Harris † 1769
1753 John Haughton, Jun. † 1756
1754 Richard Henderson † (*h*) 1771

(*d*) A Local Preacher in Rochdale.

(*e*) A Local Preacher in the county of Limerick. He came with his parents from the Palatinate in Germany, in the year 1707; being persecuted for being a Protestant.

(*f*) A Local Preacher in Bristol.

(*g*) A Local Preacher in Cornwall.

(*h*) He was father to the learned John Henderson. This extraordinary man was born in the county of Limerick in the year 1757.

He

1754 John Hacking † 1760
1754 Thos. Hanby * 1797
1758 John Hosmer † 1770
1760 Thomas Hanson
1761 John Heslop † 1768
1761 Geo. Hudson ‡ 1780
1764 John Helton † 1777

J.

1743 James Jones † 1749
1743 Herb. Jenkins † 1753
1744 Joseph Jones † 1760
1745 Samuel Jones † 1751
1746 § John Jones † 1767
1747 John Jane * 1750
1752 Thos. Johnson * 1798
1754 Peter Jaco * 1781
1756 John Johnson
1761 Fr. Isherwood * 1762

K

1749 Tit. Knight † (*i*) 1762
1750 Thos. Kead * 1762
1752 Jas. Kershaw † 1767

L

1743 Sam. Larwood† 1754
1747 Henry Lloyde * 1799
1748 Thomas Lee * 1787
1754 Richard Lucas* 1774
1756 Math. Lowes * 1795
1760 §William Ley † 1763
1763 Sam. Levick * 1772
1765 Js. Longbottom† 1770

M

1740 §T. Maxfield†(*k*) 1763
1740 || Charles Manning † 1754
1742 John Maddern † 1756
1742 Hen. Millard*(*l*) 1746
1742 §Tho. Merrick‡ 1750
1743 || John Meriton† 1747
1745 § Rich. Moss † 1752
1748 James Morris† 1756
1748 Sam. Meggott* 1764
1748 Thos. Mitchell* 1784
1749 Jonathan Maskew † 1759
1750 Jas. Morgan * 1772
1751 John Morley † 1767
1751 Jas. Massiott* 1758

He began his studies at Kingswood School, and afterwards entered the University of Oxford, where he died in November 1788. There is a remarkable account of him in his funeral sermon, preached and published by the Rev. Mr. Agutter: also in the Arminian Magazine for March 1793. He was kept seventeen days previous to interment: Two reasons were assigned for this, 1. There was no sign of putrefaction except on his left hand. 2. The Collegians wished to dissect his brain. Three days after he was buried his father had his grave opened. His appearance was still the same, but no sign of life He was an only child, and his father never recovered the shock occasioned by his death He was brought from Oxford, and buried at Kingswood near Bristol.

(*i*) He was a Local Preacher in the Halifax Circuit.

(*k*) The first Layman that set out as an itinerant Methodist Preacher.

(*l*) The first that died in the work. He died in Bristol of the small pox. He was a useful good man.

1753	John Murray †	1774
1754	John Murlin *	1799
1757	Alex. Mather *	1800
1759	Nich. Manners†	1784
1759	John Manners*	1764
1760	Thomas Mayer†	1767
1761	John Morgan*	1782
1764	John Mason	
1765	William Minethorpe *	1777

N

1741	John Nelson*	1774
1757	James North*(*m*)	1799
1761	Thos. Newall†	1780

O

1746	James Oddie†	1771
1753	Thos. Olivers*	1799
1758	John Oldham*	1769
1760	John Oliver ‡	1784
1764	William Orpe †	1768

P

1742	§ Wm. Prior†	1753
1744	‖ Henry Piers †	1749
1744	‖ Vincent Perronet *	1785
1747	John Pearce†	1752
1751	Rd. Pearce* (*n*)	1798
1755	Ch. Perronett *	1776
1755	Ed. Perronett †	1760
1759	John Pool *	1801
1759	William Pennington *	1767
1762	John Pawson	
1764	Peter Price †	1768
1765	Joseph Pilmoor†	1785

R

1740	§ Ts. Richards †	1759
1748	Wm. Roberts †	1760
1742	§ Jonathan Reeves †	1760
1749	Jacob Rowel *	1784
1757	Wm. Rodd *	1761
1759	Robert Roberts*	1800
1760	George Roe †	1766
1762	‖Jn. Richardson*	1792
1762	Jeremiah Robertshaw *	1788
1762	Thos. Rankin †	1787
1763	Martin Rodda†	1781
1765	James Ray †	1770
1765	Thos. Rourke †	1770

S

1741	Rob. Swindels*	1783
1743	Wm. Shephard†	1748
1744	Jn. Slocombe *	1777
1744	Fran. Scott * (*o*)	1787
1746	Wm. Shent †	1753
1747	Ts. Sescombe *	1759
1749	Chs. Skelton †	1754
1754	Samson Stanisforth * (*p*)	1799
1755	Js. Scholefield ‡	1757
1762	George Story	
1762	John Shaw *	1793
1765	Thos. Simpson †	1784
1765	Jas. Stephens ‡	1772

T

1742	David Taylor †	1746
1743	Jn. Trembath †	1760
1743	David Tratham†	1751
1744	‖ Sam. Taylor *	1756
1745	Silas Told * (*q*)	1778
1746	Joseph Tucker †	1760
1746	Wm. Tucker †	1760
1749	John Turner†	1763
1750	Thos. Tobias*	1767

(*m*) A Local Preacher near Leeds.
(*n*) A Local Preacher in Wiltshire.
(*o*) A Local Preacher in Wakefield.
(*p*) A Local Preacher in London.
(*q*) A Local Preacher in London, remarkably useful to condemned malefactors.

1757	William Thompson *	1799
1758	Jas. Thwaite †	1763
1758	§ George Tizzard †	1761
1759	Joseph Thompson	
1761	Thomas Taylor	
1765	Barnabas Thomas †	1761
	W	
1740	Thos. Westall*	1794
1741	§ Thomas Williams ‡ (*r*)	1755
1742	Jas. Wheatley ‡	1754
1742	Enoch Williams*	1744
1744	Francis Walker†	1753
1744	Thomas Willes†	1748
1745	Eleaz. Webster†	1751
1745	Jn. Whitford †	1754
1745	Rd. Williamson†	1751
1746	Edmund Wills†	1750
1747	James Wild †	1760
1750	Thomas Walsh *	1759
1760	Isaac Waldron *	1782
1763	William Whitwell †	1767
1764	Jn. Whitehead †	1769
1765	Dunc. Wright*	1791
1765	Rich. Walsh †	1773
1765	Samuel Woodcock †	1776
1765	Wm. Winby *	1772

These names added together make 220. The whole of these acted as public characters among the Methodists during the first twenty-five years of their Itinerancy. Some for a longer and others for a shorter period, some in a greater and others in a lesser sphere. 1. As the Circuits (or Rounds as they were then called) were very extensive, the Preachers were almost constantly travelling; and living in the friends houses. They were greatly beloved by the people, who were witnesses of their piety, both in public and private. 2. As a body they were not very learned, their unremitting labours did not admit of much improvement, though in this respect some of them however were possessed of considerable learning. In general, they were men of sound experience, and mighty in the Scriptures. 3. Their being so often absent from their families, together with their incessant labours, occasioned many of them to desist from travelling.

(*r*) He had been excluded August 2, 1744, in Bristol; but was re-admitted upon his repentance. Afterwards he was ordained in the Church.

THE

SECOND RACE OF METHODIST PREACHERS,

FROM THE YEAR 1766 TO 1790.

A

1766 John Allen
1767 Francis Asbury
1776 Rt. Armstrong † 1788
1778 John Accutt† 1785
1778 ‖ Jn. Abraham † 1783
1780 Joseph Algar
1781 Charles Atmore
1782 Gutavus Armstrong
1783 Joseph Armstrong
1783 W. Adamson † 1786
1786 John Atkins
1787 Francis Armstrong
1789 James Anderson
1790 William Aver

B

1766 Richard Burke * 1778
1766 Wm. Barker † 1780
1767 ‖ Wm. Buckingham † 1770
1768 Robert Bell † 1769
1768 Samuel Bardsley
1769 John Bredin
1769 Thos. Barnes † 1770
1770 Joseph Bradford
1771 § Wm. Baynes * 1777
1771 Charles Boon * 1795
1771 Joseph Benson
1771 John Bristol † 1777
1771 John Brettal * 1796
1772 Jn. Broadbent * 1795
1774 Jeremiah Brettal
1774 James Barry * 1783
1774 Samuel Bradburn
1775 Jn. Beanland * 1798
1775 Hugh Brown † 1777
1776 George Brown
1776 Wm. Boothby * 1801
1777 John Blades † 1779
1778 Andrew Blair* 1793
1778 Jonath. Brown
1778 Robert Blake † 1784
1779 George Button
1779 John Booth
1779 Thomas Barber
1780 Robert Bridge† 1790
1781 John Barber
1782 James Bogie
1782 Samuel Botts
1782 Thos. Bartholomew
1783 Charles Bond† 1793
1783 Edw. Burbeck* 1788
1784 Robert Carr Brackenbury
1784 William Butterfield * 1795
1785 Charles Bland
1785 John Baxter
1785 James Byron
1785 Wm. Blagborne
1786 George Baldwin
1786 John Barrett
1786 John Beaumont
1786 Samuel Bates
1786 Ts. Broadbent † 1799
1786 William Bramwell
1786 William Black
1787 David Barrowclough
1787 John Burnett * 1788
1787 John Black * 1790
1789 Wm. Brandon † 1791
1790 John Braithwaite
1790 John Boyle † 1802
1790 Joseph Burgess

1790 Thomas Brown
1790 William Brazier

C

1767 Thos. Cherry * 1772
1767 Wm. Collins * 1797
1768 Jonath. Crowle† 1776
1770 § R. Caddock † 1773
1772 John Christian † 1777
1774 Thos. Corbett * 1789
1775 John Crook
1775 §John Cockson† 1780
1776 Richard Cundy
1776 || Thomas Coke
1777 Wm. Church † 1790
1779 Jas. Christie † 1799
1780 John Crickett
1780 Joseph Cole
1780 Jonathan Cussins
1781 Thomas Cooper
1782 Adam Clarke
1783 John Cowmedow * 1787
1783 John Crosby
1784 || James Creighton
1784 Jonathan Crowther
1784 John Clark † 1791
1784 Rich. Cornish * 1796
1784 Timothy Crowther
1785 And. Coleman * 1786
1786 Wm. Cowen † 1787
1787 Joseph Cross † 1800
1787 Thos. Crossley† 1788
1789 Robert Crowther
1789 William Cox
1790 John Cross † 1796

D

1766 Thos. Dancer † 1767
1768 John Duncan † 1772
1769 Thomas Dixon
1772 Robert Dall
1772 Robert Davis† 1783
1773 Wm. Dufton † 1792
1774 Andrew Delap† 1779
1777 Peter Dean ‡ 1778
1779 Thomas Davis
1780 George Dice † 1786
1780 Simon Day
1784 || Rich. Dillon† 1787
1785 John Dinnen
1785 John Dequeteville
1787 John Darragh
1787 || Peard Dickenson * 1802
1788 Richard Drew† 1792
1788 Thomas Dunn* 1802
1788 Thomas Dobson
1789 Geo. Donavan† 1794
1789 John Denton
1789 Owen Davis
1789 Wm. Dicuade ‡ 1797
1790 Blakely Dowling
1790 John Dean
1790 Wm. Denton * 1796
1790 John Doncaster

E

1769 David Evans † 1783
1771 Robert Empringham * 1792
1771 Thomas Eden † 1772
1772 William Eells † 1788
1780 Edward Evans† 1782
1781 Thomas Ellis † 1790
1783 Samuel Edwards † 1788
1786 James Evans
1786 Jonathan Edmonson
1787 Joseph Entwistle
1788 Thomas Eliott * 1794
1790 Richard Elliott

F

1769 Jos. Fothergill † 1770
1770 John Floyde † 1782
1775 Peter Ferguson † 1776
1774 John Francis † 1775

1780 Henry Foster * 1787
1785 William Fish
1786 Francis Frazier* 1789
1788 John Furnace
1790 Thomas Fearnley
1790 William Ferguson
1790 William Franklin † 1796

G

1768 John Goodwin
1768 Joseph Garnett* 1773
1774 George Guthrie† 1778
1776 James Gaffney* 1779
1778 William Gill † 1779
1780 George Gibbon
1780 William Green‡ 1796
1782 John Glascott † 1783
1784 Walter Griffeth
1785 John Gaultier
1785 Robert Gamble* 1791
1786 David Gordon * 1800
1786 James Gore * 1790
1786 John Grace
1786 John Gilles ‡ 1798
1786 Thomas Gill
1786 Michael Griffeth ‡ 1787
1787 Samuel Gates
1788 Daniel Graham* 1794
1790 Charles Graham
1790 Edward Gibbon
1790 John Graham
1790 Thos. Greaves† 1797
1790 John Grant

H

1766 Lancelot Harrison
1766 Thomas Holiday † 1786
1766 ‖John Harmer † 1772
1767 Joseph Harper
1767 William Hunter * 1798
1767 William Harry † 1770
1768 Robert Howard
1769 § James Hudson † 1777
1769 Jonathan Hern ‡ 1791
1770 William Horner
1771 James Hindmarsh † 1783
1773 Richard Hunt † 1774
1776 James Hall ‡ 1798
1776 John Harrison * 1777
1776 Thos. Hoskins * 1778
1777 § John Hampson, Jun. † 1785
1777 John Howe † 1789
1779 Robert Hopkins
1780 Samuel Hodgson * 1795
1781 Philip Hardcastle
1782 George Holder
1782 Wm. Hoskins † 1789
1782 William Holmes
1783 Thomas Hetherington † 1791
1784 § Melville Horne † 1787
1784 Wm. Hammett† 1791
1785 William Hunter, Jun.
1786 George Highfield
1786 John Harper † 1799
1786 William Heath
1787 John Holmes † 1789
1787 George Henderson † 1788
1787 Robert Harrison
1787 Thomas Hewit* 1801
1788 Andrew Hamilton
1788 John Hicklin
1788 William Hamilton
1789 Andrew Hamilton, Jun.

1789 Thomas Hutton
1790 John Hurley * 1801
1790 James Hurley † 1792
1790 Robert Harrison, Jun.
1790 Thomas Harrison
1790 William Hainsworth

I

1767 Thomas Janes † 1771
1777 Edward Jackson
1778 Daniel Jackson
1780 Andrew Inglis ‡ 1793
1781 James Jordan
1781 John Ingham ‡ 1786
1783 Joseph Jerom † 1798
1783 Matthias Joyce
1783 Robert Johnson
1785 §Thomas Jones † 1790
1787 Andrew Jeffries† 1790
1787 William Jouglin † 1788
1787 William Johnson † 1794
1787 William Jessop
1788 William Jenkins
1789 James Irwin

K

1774 Arthur Kershaw † 1775
1780 Joshua Keigley* 1788
1782 John Kerr
1783 John King
1783 Lawrence Kane
1784 Charles Kyte
1785 Alexander Kilham ‡ 1796
1786 Stephen Kelshall † 1787
1786 Duncan Kay
1787 Thomas Kerr
1788 John Kershaw
1788 Thomas Kelk

L

1772 William Linnell† 1773
1773 John Leach
1774 || William Leicester * 1777
1774 Robert Lindsay† 1788
1776 William Lumley * 1777
1778 John Livermore * 1783
1780 Thomas Longley
1783 Matthew Lum
1786 Theophilus Lessey
1787 Benjamin Leggatt
1788 George Lowe
1788 James Lyons † 1792
1788 Nebuchadnezzer Lee † 1791
1789 Robert Lomas
1790 James Lawton † 1797
1790 James Lyons, Jun. † 1796
1790 Isaac Lilly

M

1766 Alex. M'Nab † 1783
1767 John Magor † 1770
1769 John M'Neese† 1772
1769 Thomas Mott * 1773
1770 George Mowat
1770 §John M'Aroy† 1773
1770 Michael M'Daniel * 1775
1772 John M'Burney * 1779
1772 William Martin * 1775
1773 Joseph Moore † 1779
1773 Michael Moorehouse † 1786

1774 John Moon * 1801
1774 William Moore† 1785
1774 Peter Mill
1775 Duncan M'Allum
1776 John Mayley * 1788
1777 Hugh Moore † 1790
1777 William Myles
1778 William M'Cornock * 1789
1779 Henry Moore
1779 Samuel Mitchell † 1799
1780 John Millar * 1796
1784 James M'Donald
1784 James M'Caddin † 1786
1784 John M'Kersey * 1800
1786 Abraham Mosely
1786 John Mann
1786 John M'Geary † 1793
1786 Samuel Moorhead
1787 James Mann
1787 John Melcomson
1787 Michael Marshall * 1794
1787 William M'Cornock
1788 Alexander Moore
1788 James M'Mullin
1788 Michael Murphy
1788 Robert Miller
1789 James M'Quigg
1789 Robert M'Cay † 1790
1789 Miles Martindale
1790 Archibald Murdock
1790 John M'Vean † 1797

N

1770 Stephen Nicholls † 1771
1778 John Norris * 1782
1778 Robert Naylor* 1783
1789 John Nelson
1790 Booth Newton

O

1782 John Ogylvie
1785 Thomas Owens

P

1766 Marmaduke Pawson * (*a*) 1798
1767 John Peacock
1768 Stephen Proctor † 1782
1769 William Pitt † 1772
1770 James Perfect ‡ 1785
1771 John Pritchard
1771 Nehemiah Price† 1790
1771 Wm. Plowes*(*b*) 1797
1772 John Price
1772 Thos. Payne * 1783
1773 William Percival
1775 John Prickard * 1784
1776 Joseph Pescod
1781 Christopher Peacock * 1786
1782 Jonathan Parkin
1784 Benj. Pearce * 1795
1784 William Palmer
1785 John Phillips † 1786
1787 Hugh Pugh * 1789
1787 George Philips† 1789
1788 Richard Philips† 1789
1789 Thomas Patterson
1790 John Pipe

R

1766 Benjamin Rhodes
1767 Thomas Ryan † 1791

(*a*) A Local Preacher near Leeds. (*b*) A Local Preacher near Leeds.

1769 Richard Rodda
1772 John Roberts * 1788
1772 Thomas Rutherford
1772 James Rogers
1773 George Roberts † 1774
1773 Samuel Randal† 1784
1774 Jasp. Robinson* 1798
1774 Henry Robins † 1784
1775 §William Roots† 1776
1780 Thomas Readshaw † 1783
1783 James Renwick
1785 John Ramshaw‡ 1795
1785 James Ridel
1786 John Reynolds
1786 Thomas Roberts
1787 Richard Reece
1788 John Ryle
1788 Thomas Rogerson
1789 Thomas Ridgeway
1790 Thomas Robinson * 1793

S.

1766 John Standring* 1771
1767 John Smith* 1773
1768 George Shadford
1768 Hugh Sanderson‡ 1777
1768 Richard Seed† 1796
1769 George Snowden
1769 Samuel Smith† 1782
1770 Edward Slater† 1776
1770 Robert Swan
1772 William Severn† 1778
1773 George Shorter* 1779
1774 Edward Sweeny† 1775
1774 Francis Smith† 1775
1775 Joseph Sanderson
1776 James Skinner† 1782
1777 ‖Edward Smyth† 1784
1777 Isaac Shearing* 1778
1777 William Sanders
1779 Alexander Suter
1779 William Simpson
1780 Thomas Shaw† 1793
1782 Robert Scott† 1790
1784 Vince Sellor† 1785
1785 John Smith
1786 Joseph Sutcliffe
1786 Thomas Smith† 1788
1786 Thomas Seward* 1787
1786 William Stephens
1787 John Stamp
1787 John Sandoe
1787 John Sanders
1788 John Stephens* 1789
1788 John Stevenson
1788 Matthew Stewart
1788 Robert Smith
1788 Robert Smith* 1801
1788 William Sanderson
1788 William Stephenson‡ 1796
1789 William Shelmerdine
1789 William Sanders
1789 John Sanderson* 1802
1789 Robert Smith Jun.
1789 William Smith
1790 George Skeritt
1790 George Sykes
1790 John Simpson
1790 Samuel Steel
1790 Thomas Simeonite

T

1770 Thos. Tennant* 1793
1771 Thomas Tatton† 1778
1774 Wm. Tunney † 1781
1774 William Thom† 1797
1777 Joseph Taylor
1781 Thomas Tattershall
1782 James Thom
1785 William Thorsby
1786 John Townsend
1786 John Tregotha† 1790
1786 Rd. Thorseby† 1787

1787 Francis Truscott
1788 Charles Tunnycliff
1788 Henry Taylor † 1798
1789 Jonathan Thompson* 1790
1790 Samuel Taylor
1790 Thomas Trethewey

U

1770 John Underhill† 1777

V

1775 John Valton* 1794
1775 Thomas Vasey
1785 Thomas Vernor† 1791

W

1766 (*a*) Thos. Webb* 1796
1767 John Wittam
1768 Christopher Watkins
1768 Francis Wolfe† 1782
1768 Thomas Wride
1769 Francis Wrigley
1769 Richard Whatcoat
1769 Robt. Wilkinson* 1781
1769 Samuel Wells* 1780
1769 Wm. Whitaker* 1794
1770 George Wadsworth* 1797
1770 James Watson
1770 Richard Wright† 1777
1770 Robert Williams* 1775
1771 John Watson † 1785
1772 John Watson, Jun.
1773 James Wood
1773 John Wiltshaw
1774 John Whitely† 1779
1776 Richard Watkinson* 1793
1778 Nathaniel Ward† 1785
1778 Thomas Warrick
1779 George Waane* 1781
1779 John Walker† 1782
1779 William Warrener
1780 William West
1781 James Wray* 1793
1782 James Walker† 1784
1784 James Wilson† 1787
1785 George Whitfield
1785 Peter Walker† 1788
1786 James Williams† 1787
1787 John Woodrow
1787 John West† 1790
1787 Thomas Wood
1788 Jasper Winscombe † 1792
1788 Mark Willes* 1795
1788 Thos. Wyment† 1791
1788 William Wilson
1789 Samuel Wood
1789 Thos. Werrill* 1792
1790 Thos. Whitehead † 1793

Y

1779 Zechariah Yewdall

These names added together make 470; some of them acted but a very short time in a public character among the Methodists. But compared with the former period of twenty-five years, the increase of Preachers and consequently of people was very great; especially when it is considered, that I have not noticed those who were raised up in the United States of America. Where

(*a*) An officer in the army, and a very useful Local Preacher, generally known among the Methodists by the name of Captain Webb.

Where Methodism had been established since the year 1769. Of these Preachers it may be remarked: 1. They loved study; they improved themselves in various branches of learning; hence their knowledge was more extensive than their predecessors. 2. As the people increased, the circuits were contracted, the Preachers studied œconomy, and were more at home with their families. 3. As they did not travel so much, nor remove, in general, oftener than once in two years from one Circuit to another, they became more known to the people at large, and less persecuted.

THE

THIRD RACE OF METHODIST PREACHERS,

FROM THE YEAR 1791 TO THE PRESENT TIME, 1802.

A

1791 Henry Anderson
1791 William Armstrong
1792 Samuel Alcorn
1794 James Alexander
1794 John Ashall
1794 Joseph Anderson
1794 Richard Andrews
1795 ‖ Adam Averill
1796 Thomas Aikenhead
1797 William Atherton
1798 William Ayre
1799 Solomon Ashton† 1802
1799 Wm. Aprichard* 1801
1800 John Anderson
1802 Thomas Ashton

B

1791 Thomas Black
1791 James Buckley
1791 James Bell
1791 James Boyde
1792 Abram. Bishop* 1794
1792 Francis Ballian* 1801
1792 Joseph Bowes
1792 James Bridgnell
1792 John Brice† 1800
1792 Robert Banks
1792 William Brown† 1795
1793 Jonathan Barker
1794 John Brownell
1795 Glenham Beech† 1796
1795 Joseph Brookhouse
1795 Thomas Blanchard
1796 James Burley
1796 John Birdsall
1796 Thomas Booth
1797 William Bulpitt
1799 Jabez Bunting
1800 John Bagnell
1800 John Birkenhead
1800 Joseph Bocock* 1801
1800 Robert Bailey
1800 William Bennett
1801 John Bryan
1801 Isaac Bradnock
1801 William Barr

1802 John Brown

C

1791 Alexander Cummins † 1797
1791 John Cooper
1793 John Clarke † 1799
1793 Patrick Caley
1793 Robert Crozier
1794 James Crabb † 1797
1794 John Cook * 1795
1795 John Clegg
1795 Joseph Cook * 1795
1795 Joseph Collier
1796 John Clandinnen
1797 Archibald Campbell
1797 Francis Collins
1797 James Carter
1797 John Cheadle
1798 Daniel Campbell
1799 Marshall Claxton
1800 David Coe
1800 John Cooper
1801 Isaac Clayton

D.

1791 George Deverall
1792 George Dermott
1792 Matthias Dice † 1794
1792 Robert Dougherty † 1796
1793 George Douglas
1794 Joseph Drake
1794 Mark Daniel
1794 Thomas Dumbleton
1795 John Dutton * 1800
1796 William Douglas
1797 David Deakins
1798 Job Davis
1799 Henry Deary
1800 Peter De Pontavice
1801 Philip Debill
1802 John Davis
1802 Francis Deery
1802 John Draper

E.

1791 Michael Emmitt
1791 William Earley
1792 Steph. Eversfield † 1797
1793 James Ellis
1795 Richard Emmitt
1795 Thomas Edman
1796 Thomas Edwards

F.

1791 Benjamin Fizler
1791 John Fury † 1792
1791 John Foster
1792 William Fenwick
1793 Daniel Fidler
1794 John Furnace
1797 John Farrer
1798 Robert Finney
1799 John Foster, Jun.
1799 Joshua Fielding
1800 John Foster
1802 Richard Fisher
1802 William France
1802 John Foster

G.

1792 Richard Gower
1793 Charles Gloyne
1793 Robert Green * 1800
1793 William Grandine
1795 Charles Greenly
1795 James Gill
1798 George Gillead
1798 George Gilliard
1798 John Gisburn
1798 Thomas Gee
1799 Philip Garrett
1799 William Gilpin
1800 Benjamin Gregory
1800 James Gastrell
1800 William Gamble * 1801
1802 Thomas Graham

H.

1791 Joseph Hinnen † 1792
1792 Robert Harper ‡ 1793
1792 Richard Hardacre
1793 John Hudson
1793 Will. Harrison† 1802
1794 Arthur Hutchinson
1794 John Hamilton
1794 Samuel Harris * 1796
1794 Thomas Hemmings † 1796
1794 Theodore Harding
1794 William Hicks
1694 William Howarth
1795 Josiah Hill
1796 John Hughes
1796 John Hagan
1796 Peter Haslem
1796 Thomas Hallett
1797 Francis Halliet
1797 John Hodgson
1797 John Hodson
1797 William Henshaw
1798 Edward Hare
1798 John Hawkshaw
1799 Richard Harrison
1799 John Heywood
1799 Joseph Hallam
1800 John Hearnshaw
1801 Edward Higgins
1801 Joseph Harrison
1801 Moses Hooks
1802 George Hansbrow
1802 John Howe
1802 William Harrison

J.

1791 James Jay
1793 Thomas Ingham
1794 John Jones
1794 Thomas Isham
1794 William Jessop
1795 John Jennings * 1800
1797 Francis Jeune * 1800
1797 Thomas Johnson
1797 William Jenkin
1798 Diggory Joll
1798 Robert James
1798 William Johnson
1799 William Jackson
1800 Daniel Isaac
1800 Jonas Jagger
1800 Josiah Jackon
1802 Edward Jones

K.

1791 John Kingston
1791 Clealand Kirkpatrick
1792 Joseph Kyte
1795 Lawrence Keane
1797 John Knowles
1799 Joseph Kitcher
1799 Samuel Kettle
1799 Thomas Keys
1799 William Kidd
1802 Lawrence Kershaw

L.

1792 Thomas Linnay
1793 Isaac Lunsford
1793 Leonard Ledbrook † 1796
1794 Matthew Langtree
1795 John Leppington
1796 Thomas Laycock
1796 William Little
1799 James Lowrey
1799 William Leech
1800 William Lockwood
1801 Thomas Lougheed

M.

1791 Henry Mahy
1791 John Mac Farland
1791 William Mahy
1792 George Morley
1792 John Mac Arthur
1792 Isaac Muff

1792 Thomas Mac Clellan † 1796
1792 Wm. Martin * 1795
1793 Duncan Mac Coll
1793 George Marsden
1793 James Mort † 1796
1793 James Mac Kee
1794 Archibald Montgomery * 1800
1794 Edward Millward
1794 Andrew Mayor † 1802
1794 Daniel Mac Mullen
1794 James Mac Keown
1794 William Moulton
1796 Charles Mayne
1797 Bartholomew Mac Donald * 1799
1797 Chas. Martin * 1799
1797 John Moses * 1801
1797 Richard Merritt † 1799
1797 William Mac Allum
1798 John Moore † 1802
1798 Nicholas Mauger
1798 William Midgeley
1799 Edward Miller
1800 George Mahon
1800 John Mercer
1800 Joshua Marsden
1800 Joseph Morrison
1800 Page Mitchell
1801 George Mac Elwain'
1801 John Mac Adam
1801 Joseph Meek
1802 John Maurice
1802 James Mac Cutchan
1802 Charles Mac Cord

N

1799 James Needham
1799 Robert Newton
1801 John Nesbitt
1802 William Naylor

O

1799 Gideon Ousley
1800 Thomas Olivant
1802 James Orren

P

1791 Richard Pattison
1793 James Penman
1793 John Philips
1794 Thomas Parson
1794 William Pearson
1794 William Pearson, Jun.
1794 Wm. Patten † 1798
1795 Daniel Pedlow
1796 Humphry Parson
1798 George Pindar † 1800
1798 Thomas Preston
1798 Thomas Pattison
1799 Thomas Pinder
1800 William Pearson
1802 Thomas Poulter

R

1791 John Regan
1792 Joseph Robins
1794 Francis Russell
1795 Thomas Rough
1798 James Richardson * 1799
1799 James Ratcliffe
1799 John Reynolds, Jun.
1799 Thomas Rogers
1799 John Rossell
1799 Marmaduke Revill
1800 Hugh Ranson
1800 William Robertson
1801 William Radcliffe
1802 George Russell
1802 James Rutlidge
1802 John Remington

S

1792 George Smith
1792 James Stewart
1792 James Smyth
1792 John Stephens
1792 Robert Smith
1793 Anthony Seckerson
1793 Edmund Shaw
1793 George Stephenson

1793 James Schofield
1794 Caleb Simmonds
1794 Thomas Stanton
1794 John Stuart
1795 Alexander Sturgeon
1795 Thomas Stanley
1796 Hans Shrouder
1796 John Sydserff
1796 Thomas Shaw, Jun. * 1801
1796 William Sturgeon
1797 Henry Stead † 1798
1797 Jacob Stanley
1798 Thomas Slinger
1799 John Slack
1799 Joseph Shakespeare* 1800
1800 Robert Shipley
1800 William Stewart
1801 James Stirling
1802 James Scholefield
1802 John Story
1802 Robert Strong

T

1791 Francis Thorseby ‡ 1797
1792 Matthew Tobias
1792 Richard Trefry
1793 Joseph Telford
1794 Edward Towler
1794 Edward Turner
1794 Richard Thompson † 1802
1794 William Timperly
1795 William Turton
1796 Andrew Taylor
1796 James Townley
1797 John Tozer † 1801
1797 Edward Turner
1798 Isaac Turton
1798 John Taylor
1798 William Towler
1801 William Trampleasure
1801 Zecharias Taft
1802 Henry Taft
1802 Edward Thompson

V

1795 Martin Vaughan
1797 John Vipond * 1799
1797 William Vipond
1801 Thomas Vasey, Jun.

W

1791 John Ward
1791 Stephen Wilson
1793 Benjamin Wilson
1793 Francis West
1793 John Williams
1793 Richard Waddy
1795 John Wood
1796 Cuthbert Whitesides
1796 Richard Watson † 1801
1796 William Williams
1796 Zechariah Worrel
1797 George White * 1801
1797 John Warmley
1797 John White † 1801
1797 John Waters † 1798
1797 Samuel Woollmer
1798 Thomas Wilton
1798 William Wellburne
1799 John Watson, Jun.
1799 Richard Wintle
1800 David Waugh
1800 Henry Webb † 1801
1801 John Williams
1801 Maximilian Wilson
1801 Robert Wheeler
1801 Valentine Ward
1802 Samuel Warren
1802 John Wilson, Jun.
1802 Henry Webb

Y

1793 Thomas Yates

CHAPTER THE TWELFTH.

An Account of Kingswood School, near Bristol, with the Names of all the Masters.

IN the year 1739, Mr. Wesley instituted a School at Kingswood for the Colliers children. This is still continued, and it is supported by the subscriptions of that Society.

In the year 1741, Mr. Wesley appointed Mr. John Cennick to superintend both the School and the Society. He in a little more than twelve months joined the Moravian Church, and died in the year 1755, having left a good report behind him. After he left, until the year 1748, it does not appear that any person of *note* was appointed to the care of that School.

The larger School was opened in the year 1748. It was designed for the children of the Methodists, and for the sons of the Itinerant Preachers. In the year 1794 it was wholly set apart for the education of the Preachers children.

In the year 1768, Mr. Wesley published an account of the different branches of learning which were *then* taught at the School, with the rules which both Masters and Scholars *then* attended to. They are as follows:

1. OUR Design is, with God's assistance, to train up children, in every branch of useful Learning.

2. The School contains eight Classes:

In the first Class the Children read Instructions for Children, and Lessons for Children; and begin learning to write.

In the second Class they read the Manners of the ancient Christians, go on in writing, learn the short

English Grammar, the short Latin Grammar, read Prælectiones Pueriles, translate them into English, and the instructions for children into Latin, part of which they transcribe and repeat.

In the third Class they read Dr. Cave's Primitive Christianity; go on in writing; perfect themselves in the English and Latin Grammar; read Corderii Coloquia Selecta and Historiæ Selectæ; translate Historiæ Selectæ into English, and lessons for children into Latin, part of which they transcribe and repeat.

In the fourth Class they read the Pilgrim's Progress; perfect themselves in writing; learn Dilworth's Arithmetick; read Castellio's Kempis and Cornelius Nepos; translate Castellio into English, and Manners of the ancient Christians into Latin; transcribe and repeat select portions of moral and sacred poems.

In the fifth Class they read the life of Mr. Haliburton; perfect themselves in Arithmetick; read Select Dialogues of Erasmus, Phædrus and Sallust; translate Erasmus into English, and Primitive Christianity into Latin; transcribe and repeat select portions of moral and sacred poems.

In the sixth Class they read the life of Mr. De Renty, and Kennett's Roman Antiquities; they learn Randal's Geography; read Cæsar, select parts of Terence and Velleius Paterculus; translate Erasmus into English, and the Life of Mr. Haliburton into Latin; transcribe and repeat select portions of sacred hymns and poems.

In the seventh Class they read Mr. Law's Christian Perfection, and Abp. Potter's Greek Atiquities; they learn Bengelii Introductio ad Chronologiam, with Marshal's Chronological Tables; read Tully's Offices and Virgil's Eneid; translate Bengelius into English, and Mr. Law into Latin; learn (those who have a turn for it) to make verses, and the short Greek Grammar; read the Epistles of St.

John; transcribe and repeat select portions of Milton.

In the eighth Class they read Mr. Law's Serious Call, and Lewis's Hebrew Antiquities; they learn to make Themes and to declaim; learn Vossius's Rhetorick; read Tully's Tusculan Questions, and Selecta ex Ovidio, Virgilio, Horatio, Juvenale, Persio, Martiale; perfect themselves in the Greek Grammar; read the Gospels and six books of Homer's Iliad; translate Tully into English, and Mr. Law into Latin; learn the short Hebrew Grammar, and read Genesis; transcribe and repeat Selecta ex Virgilio, Horatio, Juvenale.

3. It is our particular desire, that all who are educated here, may be brought up in the fear of God: and at the utmost distance as from vice in general, so in particular from idleness and effeminacy. The children therefore of tender parents, have no business here; for the rules will not be broken, in favour of any person whatsoever. Nor is any child received unless his parents agree, 1. That he shall observe all the Rules of the House, and 2. That they will not take him from School, no, not a day, till they take him for good and all.

4. The general Rules of the House are these:

First, the children rise at four, winter and summer, and spend the time till five in private: partly in reading, partly in singing, partly in self examination or meditation, (if capable of it) and partly in prayer. They at first use a short form (which is varied continually) and then pray in their own words.

Secondly, at five they all meet together. From six they work till breakfast. For as we have no play-days (the school being taught every day in the year but Sunday) so neither do we allow any time for play on any day. He that plays when he is a child, will play when he is a man.

On fair days they work, according to their strength in the garden; on rainy days in the house

Some of them also learn music; and some of the larger will be employed in philosophical experiments. But particular care is taken that they never work alone, but always in the presence of a master.

We have three Masters; one for teaching reading, and two for the languages.

Thirdly, the School begins at seven, in which languages are taught till nine, and then writing, &c. till eleven. At eleven the children walk or work. At twelve they dine, and then work or sing until one. They diet nearly thus;

Breakfast, milk-porridge and water-gruel, by turns: Supper, bread and butter, or cheese, and milk by turns.—Dinner, Sunday, cold roast beef.—Monday, hash'd meat and apple dumplins.—Tuesday, boiled mutton.—Wednesday, vegetables and dumplins.—Thursday, boiled mutton or beef.—Friday, vegetables and dumplins; and so in Lent. Saturday, bacon and greens, apple-dumplins.

They drink water at meals, nothing between meals. On Friday, if they chuse it, they fast 'till three in the afternoon. Experience shews, this is so far from impairing health, that it greatly conduces to it.

Fourthly, from one to four languages are taught, and then writing, &c. until five. At five begins the hour of private prayer. From six they walk or work until supper. A little before seven the public service begins. At eight they go to bed, the youngest first.

Fifthly, they lodge all in one room, (now in two) in which a lamp burns all night. Every child lies by himself. A master lies at each end of the room. All their beds have mattrasses on them, not feather-beds.

Sixthly, on Sunday, at six they dress and breakfast; at seven, learn hymns and poems; at nine attend the public service; at twelve dine and sing; at two attend the public service, and at four are privately instructed.

5. The method observed in the School is this:

The First Class.—Morning at 7. read—10. write until eleven.—Aft. at 1. read.—4. write until five.

The Second Class.—M. 7. read the Manners of the ancient Christians.—8. Learn the English Grammar: when that is ended, the Latin Grammar.—10. Learn to write.—A. 1. Learn to construe and parse Prælectiones Pueriles.—4. Translate into English and Latin alternately.

The Third Class.—M. 7. Read Primitive Christianity.—8. Repeat English and Latin Grammar alternately.—9. Learn Corderius, and when that is ended, Historiæ Selectæ.—10. Write.—A. 1. Learn Corderius and Historiæ Selectæ.—4. Translate.

The Fourth Class.—M. 7. Read the Pilgrim's Progress.—8. Repeat the Grammar.—9. Learn Castellio's Kempis, and when that is ended, Cornelius Nepos.—10. Write and learn Arithmetick.—A. 1. Learn Kempis and Cornelius Nepos.—4. Translate.

The Fifth Class.—M. 7. Read Mr. Haliburton's Life.—8. Repeat the Grammars.—9. Learn Erasmus, afterwards Phædrus, then Sallust.—10. Learn Arithmetick.—A. 1. Learn Erasmus, Phædrus, Sallust.—4. Translate.

The Sixth Class.—M. 7. Read Mr. De Renty's Life.—8. Repeat the Grammars.—9. Learn Cæsar, afterwards Terence then Velleius Paterculus.—10. Learn Geography.—A. 1. Learn Cæsar, Terence, Paterculus.—3. Read Roman Antiquities. 4. Translate.

The Seventh Class.—M. 7. Read Mr. Law's Christian Perfection.—8. M. W. F. Learn the Greek Grammar, and read the Greek Testament. Tu. Th. Sat. Learn Tully, afterwards Virgil.—10. Learn Chronology.—A. 1. Learn Latin and Greek alternately, as in the morning.—3. Read Grecian Antiquities.—4. Translate and make verses alternately.

The Eighth Class.—M. 7. Read Mr. Law's Serious Call.—8. M. Th. Latin.—Tu. Frid. Greek.—Wed. Sat. Hebrew; and so at one in the afternoons.—10. Learn Rhetorick.—A. 3. Read Hebrew Antiquities.—4. Mond. Thurs. translate.—Tues. Frid. make verses.—Wed. make a theme.—Sat. write a declamation.

All the other classes spend Saturday afternoon in Arithmetick, and in transcribing what they learn on Sunday, and repeat on Monday morning.

The following method may be observed, by those who design to go through a course of academical learning.

First Year.—Read Lowth's English Grammar, Latin, Greek, Hebrew, and French Grammars, Cornelius Nepos, Sallust, Cæsar, Tully's Offices, Terence, Phædrus, Æneid, Dilworth, Randal, Bengel, Vossius, Aldrich and Wallis's Logick, Langbain's Ethics, Hutchinson on the Passions, Spanheim's Introduction on the Ecclesiastical History, Puffendorff's Introduction to the History of Europe, Moral and Sacred Poems, Hebrew Pentateuch, with the notes, Greek Testament, Matt.—Acts, with the notes, Xenophon's Cyrus, Homer's Iliad, Bishop Pearson on the Creed, Ten Volumes of the Christian Library, Telemaque.

Second Year.—Look over the Grammars, read Vell. Paterculus, Tusculan Questions, Excerpta, Vidæ Opera, Lusus Westmonasteriensis, Chronological Tables, Euclid's Elements, Well's Tracts, Newton's Principia, Moshem's Introduction to Church History, Usher's Annals, Burnet's History of the Reformation, Spencer's Fairy Queen, Historical Books of the Hebrew Bible, Greek Testament ad finem Κύριε Ἀνάβασις, Homer's Odyssey, Twelve Volumes of the Christian Library, Ramsay's Cyrus, Racine.

Third Year.—Look over the Grammars, Livy, Suetonius, Tully de Finibus, Musæ Anglicanæ, Dr. Burton's Poemata, Lord Forbes's Tracts,

Abridgment of Hutchinson's Works, Survey of the Wisdom of God in the Creation, Rollin's Ancient History, Hume's History of England, Neal's History of the Puritans, Milton's Poetical Works, Hebrew Bible, Job—Canticles, Greek Testament, Plato's Dialogues, Greek Epigrams, Twelve Volumes of the Christian Library, Pascal, Corneille.

Fourth Year.—Look over the Grammars, Tacitus, Grotii Historia Belgica. Tully de Natura Deorum, Prædium Rusticum, Carmina Quadragesimalia, Philosophical Transactions abridged, Watts's Astronomy, &c. Compendium Metaphysicæ, Watts's Ontology, Lock's Essay, Malebranche, Clarendon's History, Neal's History of New England, Antonio Solis' History of Mexico, Shakespear, Rest of the Hebrew Bible, Greek Testament, Epictetus, Marcus Antoninus, Poetæ Minores, end the Christian Library, La Faussite de les Vertues Humaines, Quesnell sur les Evangiles.

Whoever carefully goes through this course, will be a better scholar than nine in ten of the graduates at Oxford or Cambridge.

This Seminary is the only one which is supported by the whole Methodist connection. An annual collection is made in every chapel throughout the United Kingdom of Great Britain and Ireland. This has been not only sufficient for its support, but also to allow a small sum annually to assist in the education of the Preachers daughters. The following is Mr. Wesley's address to the Methodist congregations in order to excite them to support the school. It was drawn up in the year 1756.

Q. "What can be done to make the Methodists sensible of the excellency of Kingswood School? *A.* Let every Assistant read the following account of it yearly in every congregation.

1. The wisdom and love of God have now thrust out a large number of labourers into his harvest: Men who desire nothing on earth but to promote the glory of God, by saving their own souls

and those that hear them. And those to whom they minister spiritual things, are willing to minister to them of their carnal things: so that they have food to eat, and raiment to put on, and are content therewith.

2. A competent provision is likewise made for the wives of married Preachers. These also lack nothing; having a weekly allowance over and above for their little children: So that neither they nor their husbands need to be careful about many things, but may wait upon the Lord without distraction.

3. Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body.

4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the Institution? Is it fit that the children of those who leave wife, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the Gospel? How excellent are the effects of this Institution? The Preacher, eased of this weight, can the more chearfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall rest from their labours.

5. But the expence of such an undertaking is very large, so that we are ill able to defray it. The best means we could think of at our Conference to supply the deficiency is, once a year to desire the assistance of all those in every place, who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

6. All of you, who are thus minded, have an opportunity now of shewing your love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents, who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good pay-master. And you know, in doing this, you lend unto the Lord: In due time HE shall pay you again."

It may not be unacceptable to insert here the names of the Masters which have at different times presided over this Seminary, especially as some of them, and of those educated there, were afterwards conspicuous for learning, piety and usefulness. The masters were appointed by Mr. Wesley during his life, and since his death by the Conference.

Those marked thus * obtained ordination in the established Church.

FOR THE CLASSICS,

*(*a*) Walter Sellon, *(*b*) John Jones, * James Roquet, John Parkinson,	From the year 1748, to the year 1760
*Thomas Greaves, - - -	from 1760 to 1768
Peter Price, - - - - - -	—— 1765 to 1768
Joseph Benson, - - - -	—— 1766 to 1771
*Isaac Twicross, - - - -	—— 1770 to 1772

(*a*) This gentleman wrote several pieces in favour of the Methodist Doctrine. His Answer to *Elisha Coles*, on God's Sovereignty, his Arguments in favour of General Redemption, together with his Answer to Mr. Hervey's Eleven Letters, and the Church of England vindicated from the charge of holding the doctrine of absolute Predestination, prove him to have been an able Minister of the New Testament

(*b*) He wrote the Latin Grammar which is taught at Kingswood School.

John Wootton, - - - - from 1771 to 1773
Thomas Simpson, A. M. - —— 1771 to 1783
Thomas M'Geary, A. M. —— 1783 to 1794
William Farrant, - - - - —— 1789 to 1791
John Clarke, A. M. - - —— 1794 to 1795
William Moore Johnson, - —— 1794 to 1796
Andrew Mayer, - - - - - —— 1795 to 1801
Mr. Joseph Bradford acted as Governor, with honour to himself, and advantage to the school, —— 1795 to 1802
Mr. John Pritchard, Governor, —— 1802
William Horner, Classical Master, 1802
Thomas Fletcher, ditto, ditto —— 1802

FOR ENGLISH, WRITING, AND ARITHMETICK.

John Maddern
John Southcote,
* Richard Moss,
* William Baines,
William Spenser,
} From the year 1748 to the year 1760.

William Shanks, - - - from 1760 to 1765
James Hindmarsh, - - - —— 1765 to 1773
Barnabas Albert, - - - - —— 1771 to 1773
* Cornelius Bayley, - - - —— 1773 to 1783

FOR THE FRENCH LANGUAGE.

Vincent De Boudry - - - —— 1780 to 1787
Robert De Joncourt, - - —— 1787 to 1789

ENGLISH, &c.

* Thomas Jones, - - - —— 1783 to 1786
Richard Dodd, - - - - —— 1786 to 1790
William Winsbeare, - - —— 1786 to 1787
Samuel Green, - - - - —— 1787 to 1788
William Carr, - - - - —— 1789 to 1790
William Collins, - - - - —— 1790 to 1795
William Nind, - - - - —— 1793 to 1794
James Windsor, - - - - —— 1795 to 1798
James M'Burney, - - - —— 1798 to 1800
William Horner, - - - —— 1800 to 1802
William Stevens, - - - —— 1802

THE PLAN OF TEACHING AT PRESENT, (1802) AT KINGSWOOD SCHOOL:

WITH REGULATIONS RESPECTING THE PUPILS.

	Classes.	MORNING BUSINESS.	Time. from	to	FORENOON BUSINESS.	Time. from	to	AFTERNOON BUSINESS.	Time. from	to
MONDAY, TUESDAY, THURSDAY, and FRIDAY.	1st.	Exercises and Grammar . .	6	7	The Classics . . . . . Mathematics or Book-keeping	8 10	10 12	The Classics . . . . . Mathematics. . . . . Writing	1 3 4	3 4 5
	2d.	Ditto	6	7	Mathematics . . . . . The Classics . . . . . Writing	8 9 11	9 11 12	Mathematics. . . . . The Classics. . . . . Mathematics.	1 2 4	2 4 5
	3d.	English Grammar	6	7	Latin Grammar . . . . . Writing and Arithmetic	8 9	9 12	Arithmetic. . . . . Writing . . . . . The Classics	1 2 3	2 3 5
	4th.	Ditto	6	7	Latin Grammar . . . . . Writing . . . . . Arithmetic	8 9 10	9 10 12	Arithmetic and Writing	1	5
WEDNESDAY.	1st.	Exercises and Grammar	6	7	Mathematics . . . . . Writing, &c.	8 9	9 12	Reading History, Divinity, or Philosophy,	2	5
	2d.	Exercises and Grammar	6	7	Mathematics. . . . . Writing, &c.	8 9	9 12	Reading and Repeating Tables.	2	5
	3d	English Grammar	6	7	Latin Grammar. . . . . Arithmetic and Writing	8 9	9 12	Reading and Repeating Tables	2	5
	4th.	English Grammar	6	7	Latin Grammar . . . . . Writing and Arithmetic	8 9	9 12	Reading, and Repeating Tables.	2	5

	Classes.	MORNING BUSINESS.	Time. from	Time. to	FORENOON BUSINESS.	Time. from	Time. to	AFTERNOON BUSINESS.		
SATURDAY	1st	Exercises or Grammar . . .	6	7	Reading and Examination	8	12			
	2d	Exercises or Grammar . . .	6	7	Mathematics, Reading, and Examination . .	8	11			
					Writing.	11	12			
	3d	English Grammar	6	7	Latin Grammar.	8	11			
					Writing and Arithmetic	11	12			
	4th.	Ditto.	6	7	Latin Grammar	8	10			
					Writing, &c.	10	12			

1st. The hour of rising is Five o'clock, the School commences at Six, and continues till Five in the evening. Breakfast at Seven; Dinner at Twelve; Supper at Five. The junior Boys retire at Seven; the senior Boys at Eight.—2d. Those who do not learn the Languages, are employed in the Mathematics, Book-keeping, and Arithmetic.—3d. The first and second Classes write Exercises in the evenings.—4th. The first Class learn the Use of the Globes, on Monday and Friday evenings.—5th. The first Class write Themes or Essays on Saturdays.—6th. The Boys are combed on Wednesdays and Saturdays.—7th. In the vacant hours they are always superintended by a Master, each taking it in his turn for one week.

CHAPTER THE THIRTEENTH.

A List of the Preaching Houses in the Methodist Connection in the United Kingdom of Great Britain and Ireland, taken in the year 1802.

AT the Conference in the year 1775, it was for the first time proposed, that no Preaching-houses should be built, unless two thirds of the money were subscribed, and it agreed to by the Conference. This was done in order to put a check to building, as some houses had been erected imprudently.

It was therefore mentioned in the yearly minutes, the houses that were to be built and the places where they stood, until the year 1790; when Mr. Wesley referred all matters relative to building to a Committee appointed for that purpose. But, as there were many Preaching-houses built before that period, and many since; and some built during that period, which were never published in the minutes, it would be impossible to form a correct list from the yearly minutes.

I have therefore in forming this list of the Preaching-houses, (the first which was ever taken, and now published a second time with great additions) inserted the counties alphabetically, and have put down in each county, or shire, the Preaching-houses which are therein, with the year in which they were built, so far as I could learn it from the minutes, and other sources of information. By this means, a probable idea may be formed of the counties where Methodism has flourished most. I have put down no houses but those which are wholly appropriated to the worship of God; many of them are but small, but others are large and very commodious.

1 *Bedfordshire.*

Bedford, 1763
Beeson-cross, 1780
Biggleſworth, 1795
Dunſtable, 1789
Eaton Bray, 1795
Luton, 1778
Market Street, 1799
Temsford, 1784

2 *Berkſhire.*

Bedwin, 1790
Chilton, 1791
Newbury, 1772

3 *Buckinghamſhire.*

Buckingham, 1789
High Wycombe, 1766
Stuckley, 1800
Chesham, 1768

4 *Cambridgeshire.*

Long Sutton, 1780
Wisbeach, 1781

5 *Cheshire.*

Altringham, 1786
Bullock Smithy, 1785
Chester, 1756
Congleton, 1765
Frodsham, 1792
Knutsford, 1794
Kettleshulme, 1796
Lima, 1781
Mottram, 1792
Macclesfield, 1764
Northwitch, 1775
Norley, 1781
Nantwitch, 1786
Neston, 1790
Stockport, 1766
Wimslow, 1798

6 *Cornwall.*

Alternon, 1795
Bollengey, 1781
Bodmin, 1778
Boscastle, 1801
Breage, 1789
Blissland, 1790
Burrien, 1789
Bassole, 1794
Bethsheba, 1790
Cuthbert, 1786
Copperhouſe, 1780
Crowan, 1788
Charlestown, 1798
Camelford, 1785
Cubert, 1791
Carnkie, 1797
Cannegy, 1794
Deverall, 1793
Flushing, 1797
Falmouth, 1778
Fowey, 1800
Gerrens, 1800
Gwennap, 1770
Goldſitheny, 1778
Germore, 1798
Gurthian, 1792
Hale, 1784
Helstone, 1794
Indian Queen, 1789
Keneggy-downs, 1792
Key or Trethowell, 1794
Kehelland, 1793
Kearley, 1770
Leskeard, 1776

Looe, 1790
Lelant, 1766
Lelant Country, 1792
Laddock, 1788
Lostwithell, 1790
Little Collen, 1791
Launceston, 1764
Ludgeven, 1799
Mouse-hole, 1775
Mevagissey, 1770
Mill-Brook, 1789
Marazion, 1780
Maddron, 1794
Mullion, 1791
Mylor, 1792
Mawnan, 1796
Mount Hawke, 1794
Newlin, 1791
North Country, 1792
Penzance, 1778
Penryn, 1788
Perranwell, 1781
Probus, 1786
Pendponds, 1779
Polperro, 1790
Padstow, 1792
Port-Isaac, 1770
Port-Killos, 1780
Port-Livin, 1788
Perran, 1790
Redruth, 1760
Sticker, 1784
Stithians, 1786
Saint Roch, 1790
St. Juft, 1743
St. Ives, 1743
St. Agnefs, 1780
St. Michaels Mount, 1790
St. Leven, 1789
St. Creet, 1794
St. Austle, 1786
St. Stephens, 1780
St. Hilary, 1766
St. Columbe, 1798
St. Constantine, 1794
St. Keveran, 1793
St. Earth, 1796
St. Just, 1784
Sanders Lane, 1794,
Truro, 1768
Tregear, 1789
Tregoney, 1790
Tuckingmill, 1780
Tresillion, 1792
Tor-point, 1794
Trewellard, 1789
Trewednock, 1794
Troone, 1796
Trevane, 1794
Trissilion Bridge, 1794
Tregomena, 1795
Thughanway, 1794
Veryan, 1791
Wall, 1789
Whealrose, 1780
Zunnor, 1794

100 in Cornwall.

7 *Cumberland.*

Alstone, 1766
Carlisle, 1777
Cockermouth, 1780
Gamblesby, 1778
Ninth-head, 1788
White-haven, 1759

8 *Derbyshire.*

Ashbourne, 1771
Buxton, 1791
Bilpar, 1782

Bradwell, 1768
Breeden, 1790
Chesterfield, 1795
Chapel-le-frith, 1780
Creitch, 1765
Derby, 1765
Duffield, 1777
Draycott, 1790
Elm, 1781
Grindleford Bridge, 1776
Hayfield, 1786
Horseley, 1790
Ilkington, 1790
Masham, 1796
Melbourn, 1789
Normanton, 1790
New-mill, 1770
Spoondon, 1797
Sewley, 1800
Tidswell, 1793
Ticknall, 1791
Tichall, 1796
Hatharfage, 1791
Woodhouse, 1797

9 *Devonshire.*

Axminster, 1787
Buckfast Leigh, 1801
Buckingham, 1795
Barnstable, 1796
Collumpton, 1772
Exeter, 1779
Halburton, 1780
Kingsands, 1790
Kingston, 1790
Milbrook, 1792
Plymouth, 1779
Plymouth Dock, 1784
Sidmouth, 1772
St. Mary Church, 1800
Tavistock, 1775
Tiverton, 1767

10 *Dorsetshire.*

Blanford, 1790
Fontmill, 1797
Gillingham, 1794
Lyme, 1791
Melcombe, 1778
Pool, 1780
Portland- Island, 1786
Shaftsbury, 1756
Weymouth, 1797

11 *Durham*

Barnard Castle, 1766
Bishop Auckland, 1792
Bolden, 1793
Burnop-field, 1791
Cotherstone, 1796
Chester-le-street, 1787
Chartershaugh, 1784
Colliery Dykes, 1792
Durham, 1770
Darlington, 1771
Gateshead-Fell, 1754
Greenside, 1786
Hartle-pool, 1787
Hilton-ferry, 1776
Lumley, 1784
Monkwear-mouth, 1766
Mount, 1777
Norton, 1781
Penshaw, 1778
Stockton, 1769
Sunderland, 1759
South-Sheilds, 1770
Stanhope, 1784

Teesdale, 1782
Weardale, 1763
Wolsingham, 1786
Winlaton, 1794
Whickham, 1792

12 *Essex.*

Barking, 1788
Bradfield, 1788
Colchester, 1759
Grays, 1789
Harwich, 1788
Layton, 1790
Manning tree, 1791
Stratford, 1790
Tattingston, 1792

13 *Glocestershire*

In Bristol, 3 Chapels, viz.
1 King Street, 1795
2 Guinea Street, 1779
3 Portland Street, 1792
Baptist Mills, (*a*) 1800
Beazley, 1784
Bath-Easton, 1791
Cirencester, 1790
Dursley, 1799
Glocester, 1786
Kingswood, 1746
Littleworth, 1790
Okeridge, 1788
Stroud, 1763
Tewksbury, 1768
Thornbury, 1789
Winchcombe, 1789
Wickwar, 1788
Winterbourne, 1780
Warmley, 1800

14 *Hampshire.*

Baughurst, 1795
Portsmouth, 1760
Portsea, 1780
Southhampton, 1798
Timsbury, 1774
Winchester, 1785
White-church, 1759

15 *Herefordshire.*

Kington, 1802
Weston, near Penyard, 1802

16 *Hertfordshire.*

Barnett, 1774
Brickhill, 1780
Baldock, 1792
Hinksworth, 1784
Stevenage, 1794
Hertford, 1768

17 *Huntingdonshire.*

Huntingdon, 1777
St. Ives, 1784
St. Neot's, 1790

18 *Kent.*

Bromley, 1790
Brumpton, 1788
Canterbury, 1764
Chatham, 1770
Dover, 1776
Deptford, 1802
Dartford, 1790
Greenwich, 1796
Knock-holt, 1801
Otford, 1800

* It was near this Chapel that Mr. Wesley first preached in the open air.

Maidstone, 1788
Margate, 1785
St. Peter, 1788
Sittingbourne, 1790
South-Borough, 1798
Sandwich, 1794
Seven Oaks, 1774
Sheernefs, 1781
Tunbridge, 1780
Woolwich, 1796
The Wild of seven Oaks 1800
Tenterdenn, 1796

19 *Lancashire.*

Bakup, 1760
Bury, 1771
Bolton-la-moors, 1750
Burnley, 1787
Blackburn, 1786
Barton, 1796
Bolton-Hall, 1794
Clithero, 1795
Coln, 1776
Chorley, 1792
Davy-hulme, 1778
Darwen, 1794
Failsworth, 1789
Haslengdon, 1798
Lancaster, 1790
Lamerhead-green, 1790
Leigh, 1790
Leavenshulme, 1796
Liverpool, 3 chapels
1 Pitt Street, 1766
2 Mount Pleasant, 1790
3 Leeds Street, 1800
Manchester, 3 chapels, viz
1 Oldham Street, 1770
2 Salford, 1787
3 Deans-gate, 1800
Mill-end, 1761
Middleton, 1782
Oldham, 1775
Preston, 1787
Prescott, 1791
Todmerden, 1784
Rochdale, 1770
Paddiham, 1778
Warrington, 1778
Wigan, 1775

20 *Leicestershire.*

Ashby-de-la-Zouch, 1772
Ansty, 1795
Barrow, 1791
Barwell, 1796
Castle-donnington, 1770
Diseworth, 1795
Desborough, 1800
Griffy-dam, 1776
Hinckly, 1780
Heather, 1792
Hathorn, 1791
Kegworth, 1794
Leicester, 1775
Loughborough, 1775
Long-claxton, 1793
Long-Whatton, 1797
Medbourne, 1802
Markfield, 1770
Mount-sorrel, 1780
Meecham, 1794

Melton-Mowbray 1796
Sheepshead, 1790
Swanington, 1795
Sileby, 1797
Syston, 1796
Wimeswould, 1798
Woodhouse, 1793
Thurlston, 1794
Sutton, 1796

21 *Lincolnshire.*

Binbrook, 1796
Conningsby, 1779
Crowland, 1801
Epworth, 1758
Ferry, 1790
Grimsby, 1768
Gainsborough, 1785
Gunnerby, 1790
Grantham, 1791
Barrow, 1780
Boston, 1792
Horncastle, 1769
Lincoln, 1793
Lowth, 1759
Langham-row, 1780
Mislerton, 1789
Markett-rasin, 1800
Middle-rasin, 1800
Newton, 1790
Nainby, 1799
Owston, 1790
Kirktown, 1798
Route, 1794
Scotter, 1799
Tealby, 1776
Spalding, 1781
Stamford, 1800
Tetney, 1784

22 *Middlesex.*

Bow, 1770
Brentford, 1774
Chelsea, 1800
Kentish-Town, 1790
London chapels, 9, viz.
1 New Chapel, 1777
2 Great Queen Street, 1798
3 Spitalfields, 1750
4 Snowsfields, 1743
5 Lambeth-Marsh, 1790
6 Wapping, 1764
7 Chandler-Street, 1801
8 Saffron Hill, 1792
9 Hoxton, 1794
Poplar, 1792
Tottenham, 1799
Twickenham, 1800

23 *Monmouth.*

Chepstow, 1802
Earlswood, 1791
Monmouth, 1797

24 *Norfolk.*

Briston, 1790
Diss, 1779
Fakenham, 1781
Heddenham, 1799
Lynn, 1775
Loddon, 1772
Norwich, 1770
North-Walsham, 1790
Southrepps, 1798
Thetford, 1794
Thurlton, 1799
Walsingham, 1782

Wells, 1781
Yarmouth, 1792
Snettisham, 1801

25 *Northamptonshire.*

Brackley, 1790
Brainstone, 1786
Desborough, 1786
Daventry, 1801
Higham Ferrars, 1783
Irchester, 1792
Kettering, 1798
Northampton, 1775
Rance, 1796
Raunds, 1789
Whittlebury, 1763
Willingborough, 1794
Towcester, 1776

26 *Northumberland.*

Alnwick, 1786
Allendale, 1778
Byker, 1790
Hartley, 1779
Hexham, 1790
Kinley, 1752
Newcastle upon Tyne, 1742
North Shields, 1759
St. Anthon's, 1789
Prudho, 1770
Placey, 1771

27 *Nottinghamshire.*

Blidworth, 1789
Bullwell, 1788
Bingham, 1792
Bridgford, 1794
Carlton, 1787
Calverton, 1790
Cropwell, 1789
East-Leake, 1794
Epperton, 1795
Farnsfield, 1796
Goatham, 1790
Great-Leek, 1789
Ilkinson, 1794
Kirby, 1790
Long Eaton, 1796
Lenton, 1798
Mansfield, 1790
Nottingham, 1798
Masterton, 1797
Mattersey, 1798
Newark, 1780
Normanton, 1782
Oxton, 1790
Plungor, 1798
Ruddington, 1798
Radcliff, 1796
Retford, 1799
Stableford, 1798
Sutton Ashfield, 1796
Sutton Bunnington, 1798
Topping, 1796
Walkeringham, 1799
Wheatley, 1794

28 *Oxfordshire.*

Banbury, 1784
Chipping-Norton, 1797
Deddington, 1790
Islip, 1788
Marson, 1789
Northleigh, 1792
Oxford, 1770

Watlington, 1790
Witney, 1770

29 *Rutlandshire.*

30 *Shropshire.*

Broseley, 1795
Coalbrook-Dale, 1792
Coalpit-Bank, 1795
Cleobry, 1790
Cllee-hill, 1794
Forest, 1795
Ludlow, 1798
Madeley, 1780
Madeley-wood, 1779
Mitcham, 1792
Shrewsbury, 1779
Wellington, 1794
White Church, 1793

31 *Somersetshire.*

Axbridge, 1784
Buckland, 1776
Bath, 1777
Banwell, 1793
Clutton, 1782
Coleford, 1790
Corsley, 1786
Castle-Cary, 1790
Chedder, 1800
Ditcheat, 1790
Frome, 1779
Freshford, 1782
Glastonberry, 1797
Keynsham, 1775
Kilmersdon, 1786
Lympshim, 1780
Midsummer Norton, 1794
Nunney, 1786
Nailsea, 1793
Henton, 1790
Oak-hill, 1786
Pensford, 1765
Paulton, 1765
Radstock, 1790
Midsummer-Norton, 1799
Shepton Mallet, 1762
Sutton, 1782
Taunton, 1776
Pilton, 1794
Mark, 1796
Sanford, 1794
Wrington, 1782
Wrixham, 1790
West-Pannard, 1789
Wellington, 1785
Wedmore, 1800
Wells, 1792

32 *Staffordshire.*

Alrewas, 1802
Burslem, 1768
Burton-upon Trent 1766
Bloxwich, 1780
Bilstone, 1784
Biddle-moor, 1786
Chesterton, 1790
Darlaston, 1790
Flash, 1788
Hanley-green, 1783
Hollinsclough, 1799
Lane-end, 1781
Leek, 1785
Longnor, 1780
Newcastle-under line 1777
Oldbury, 1800

Stoke, 1790
Rolleston, 1802
Stafford, 1785
Paper-mill, 1798
Tipton-green, 1750
Tunstead, 1788
Tamworth, 1794
Wolverhampton, 1766
Wednesbury, 1760
Walsal, 1801
West-Bromwich, 1794

33 *Suffolk.*

Bury St. Edmonds, 1766
Bungay, 1802
Lowestoft, 1767
North Cove, 1786
Southwold, 1798
Lakenheath, 1757

34 *Surry.*

Dorking, 1772
Godalmin, 1790
Mitcham, 1789
Peckham, 1785
Rotherhithe, 1771
Wandsworth, 1792

35 *Sussex.*

Rye, 1770
Peas-marsh, 1798
Winchelsea, 1789

36 *Warwickshire.*

Birmingham 3 chapels, viz.
1 Cherry Street, 1764
2 Coleshill Street 1792
3 Deretend Street 1796
Coventry, 1790
Harbury, 1790
Tysoe, 1796

37 *Westmoreland.*

Appleby, 1772
Kendall, 1784
Kirkbythuer, 1790

38 *Wiltshire.*

Anborn, 1785
Bedwin, 1787
Bradford, 1767
Broomham, 1790
Melksham, 1784
Salisbury, 1759
Shelborne, 1790
Scend, 1791
Tinhead, 1792
Trowbridge, 1786
Road, 1788
Wilton, 1780

39 *Worcestershire.*

Bewdley, 1785
Benworth, 1794
Dudley, 1764
Kidderminster, 1791
Stourport, 1787
Worcester, 1772

40 *Yorkshire.*

Acomb, 1790
Armley, 1770
Appleton Roe Buck, 1798
Askham Bryan, 1802

Ackworth, 1787
Acklem, 1780
Birstall, 1747
Bramley, 1785
Bramley, 1802
Barnsley, 1780
Beverley, 1781
Bradford, 1756
Bradford West, 1794
Bridlington Quay, 1795
Bridlington, 1770
Bradshaw, 1774
Bingley, 1770
Bell-busk, 1790
Bub-bith, 1794
Brumpton, 1794
Arkingath-dale, 1790
Addington, 1791
Chapel Town, 1791
Cudworth, 1798
Copmanthorpe, 1796
Clifford, 1796
Cawood, 1790
Cockpit houses, 1802
Crake, 1787
Dronfield, 1790
Dewsbury, 1789
Delph, 1780
Driffield, 1787
Doncaster, 1770
Denholme, 1798
Denbeigh-dyke side 1799
Eccleshall, 1770
Easingwood, 1785
Esgarth, 1779
Farnley, 1798
Flamborough, 1796
Ferrybridge, 1800
Frodingham, 1794
Great-land, 1779
Great-Horton, 1791
Hunslet, 1779
Holbeck, 1785
Horbury, 1766
Horseforth, 1798
Halifax, 1754
Hull, 1764
Hutton-Rudby, 1759
Howden, 1780
Hallem, 1790
Huddersfield, 1798
Heptonstall, 1766
Harrowgate, 1798
Haworth, 1770
Haxby, 1782
Holme, 1794
Haram, 1795
Hemsley-blackmoor, 1796
Hemsworth, 1794
Hornsey, 1792
Hornby, 1791
Keswick, 1796
Kippax, 1796
Keighley, 1766
Kirkby-moorside, 1794
Killinghall, 1794
Knaton, 1790
Kilham, 1795

In Leeds 2 chapels, viz.
1 St. Peters Street, 1757
2 Albion Street, 1802
Long-Preston, 1784
Loft-house, 1790
Long-Scales, 1796
Malton, 1774
Middleham, 1781
Mirfield, 1779

Market Wiaghton, 1785
Morley, 1769
Malham, 1790
Knottingley, 1797
Nafferton, 1794
North-Allerton, 1789
Otley, 1770
Ossett, 1778
Osmotherly, 1760
Pontefract, 1787
Pudsey, 1774
Pickering, 1784
Pateley-Bridge, 1787
Pocklington, 1771
Rothwell, 1766
Rotherham, 1761
Robinhood's-bay, 1779
Rippon, 1774
Pannell, 1778
Seacroft, 1750
Skipton-in-Craven, 1791
Sherriff-Hutton, 1794
Scarborough, 1766
Settle, 1794
Snaith, 1772
Sourby, 1786
Stainland, 1758
Staincrofs, 1799
Selby, 1785
Stokesley, 1766
Shipley, 1799
Swainton, 1802
In Swaledale 3 chapels
1 Gunnerside, 1780
2 Lowraw, 1781
3 Reeth, 1782
In Sheffield 2 chapels.
1 Norfolk Street 1745
2 Garden Street, 1786
Thorner, 1766
Tingley, 1780
Thirsk, 1766
Tadcaster, 1774
Tockwith, 1790
Toullerton, 1795
Tanfield, 1799
Thurlston, 1798
Thorne, 1772
Ulleskelf, 1780
Knaseborough, 1796
Wistowe, 1790
West-gate-hill, 1791
Whiteley-wood, 1788
Woodhouse, 1787
Wortley, 1798
Weeton, 1795
Wakefield, 1774
Whitby, 1764
Wetherby, 1789
Witchfield, 1794
Yeadon, 1770
Yarm, 1768
York, 1757
140 in Yorkshire.

IN WALES.

1 *Anglesea.*

2 *Brecknockshire.*

Hay, 1790
Brecon, 1771

3 *Carmarthenshire.*

Carmarthen, 1776
Thornilly, 1796

4 *Carnarvonshire,*

5 *Cardiganshire.*

6 *Denbighshire.*

Denbeigh, 1801
Ruthin, 1802
Wrexham, 1795

7 *Flintshire.*

Flint, 1802
Northorp, 1802
Holking, 1802

8 *Glamorganshire.*

Bridgend, 1780
Cardiff, 1743
Cowbridge, 1780
Merthyr-Tydville, 1790
Llanathy, 1790
Neath, 1787
Swansea, 1771

9 *Montgomeryshire.*

Berview, 1794
Llaneodloes, 1802
Llanver, 1802
Welch-pool, 1788

10 *Merionethshire.*

11 *Pembrokeshire.*

Haverfordwest, 1770
Marless, 1790
Spittle, 1797
Pembroke, 1770
Roche, 1784

12 *Radnorshire.*

Berwick-upon-Tweed.

Berwick, 1774

IN SCOTLAND.

1 *Aberdeenshire.*

Aberdeen, 1764
Inverary, 1787
Old Meldrum, 1790

2 *Angusshire.*

Montrose 1790

3 *Ayrshire.*

Ayr, 1792

4 *Banffshire.*

Banff, 1792
Keith, 1796

5 *Dumfrieshire.*

Dumfries, 1778

6 *Edinburghshire.*

Dalkeith, 1784
Edinburgh, 1763
Leith, 1772

7 *Elginshire.*

Elgin, 1786

8 *Forfarshire.*

Arbroath, 1770
Brechin, 1784
Dundee, 1769

9 *Haddingtonshire.*

Dunbar, 1788

10 *Invernesshire.*

Inverness, 1770

11 *Lanarkshire.*

Glasgow, 1770

12 *Roxburghshire.*

Melrose, 1790
Kelso, 1769

In the Isle of Man.

Balla-Salla, 1776
Balla-Fason, 1777

Balla-Kaneen, 1778
Balla-Moor, 1790
Ballaugh, 1779
Bear-Garrow, 1780
Castle-Town, 1777
Douglas, 1782
Dawby, 1783
Greeby, 1784
Howe, 1785
Jurby, 1786
Kirk-Lonnan, 1788
Kirk-Concan, 1789
Kirk-Braddin, 1789
Kirk-Michal, 1790
Peeltown, 1784
Ramsey, 1779
Sulby, 1785

In the Norman Isles.

In Jersey:

St. Hilier's, 1788

In Guernsey.

St. Peter's port, 1789

In Alderney.

Alderney, 1789

In the Isle of Wight.

Godshill, 1790
Newport, 1780
Wootenbridge, 1791

In the Isles of Scilly.

St. Mary's, 1794

IN IRELAND.

1 *Antrim County.*

Belfast, 1787
Ballymena, 1781
Ballycastle, 1790
Blackwatertown, 1792
Keady, 1796
Lisburne, 1774
Portaferry, 1790
Portadown, 1794

2 *Armagh County.*

Armagh, 1790
Bluestone, 1792
Charlemount, 1772
Clanmaine, 1790
Derryanville, 1784
Lurgan, 1779
Mullyhead, 1792
Scotch Street, 1794
Tanderagee, 1774

3 *Cavan County.*

Ballyhays, 1780
Bally-Connell, 1783
Belturbett, 1782
Cavan, 1790
Coothill, 1788

4 *Clare County.*

Killaloe, 1790

5 *Cork County.*

Bandon, 1758
In Cork city, 3 chapels
1 Hammonds Marsh, 1752
2 Black-Pool, 1790
3 FrenchChurch, 1794
Dunmanaway, 1790
Innishannon, 1792
Kinsale, 1789
Mallow, 1789
Newmill, 1791
Tallow, 1790
Youghall, 1792

6 *Carlow County.*

Carlow, 1780
Hacketstown, 1802
Colliery, 1794

7 *Donegal County.*

Bally-Shannon, 1787
Rath-Melton, 1798
Ballintra, 1790

8 *Down County.*

Down Patrick, 1778
Newry, 1785
Warrens-point, 1780

9 *Dublin County.*

Dublin City 5 chapels.
1 White-Friar Street, 1752
2 Gravel-Walk, 1770
3 Mountjoy-Square, 1800
4 German Church, 1795
5 Ranelagh, 1801

10 *Fermanagh County.*

Brookborough, 1786
Ballinamalard, 1787
Enniskillen, 1780
Lisbellaw, 1781
Newton Butler, 1790
Pettigo, 1795
Violet-hill, 1796

11 *Galway County.*

Aughrim, 1780
Ballinasloe, 1790
Tuam, 1794

12 *Kerry County.*

Miltown, 1792

13 *Kildare County.*

Monasterevan, 1797

14 *Kilkenny County.*

Castle-comer, 1790
Durrow, 1791
Kilkenny, 1772
Pill-town, 1788

15 *King's County.*

Birr, 1768
Edenderry, 1751
Phillip's Town, 1781
Shinrone, 1790
Tullamore, 1760

16 *Letrim County.*

Manor-Hamilton, 1776

17 *Limerick County.*

Adare, 1801
Ballygarane, 1797
Court-Matrifs, 1758
Killyheen, 1798
Limerick, 1763
Pallas, 1760

18 *Londonderry County.*

Ballinderry, 1781
Colerain, 1780
Londonderry, 1768
Newton-Lemivady, 1773

19 *Longford County.*

Kenagh, 1779
Killeshee, 1788
Granard, 1790
Longford, 1774
Newton Forbes, 1794

20 *Louth County.*

Drogheda, 1780
Dundalk, 1790
Rochdale, 1798

21 *Mayo County.*
Caſtlebar, 1760
Weſt-port, 1791

22 *Meath County.*

23 *Monaghan County.*
Clones, 1775
Drumbulton, 1780
Monaghan, 1777
New Bliſs, 1790
Rock curry, 1794

24 *Queen's County.*
Abbeyleix 1790
Ballyappahan, 1790
Colebully, 1793
Mountmellick, 1764
Mountrath, 1768
Maryborough, 1798
Portarlington, 1760

25 *Roſcommon County.*
Boyle, 1790
Strokes Town, 1794

26 *Sligo County.*
Sligo, 1796
Riverstown, 1790

27 *Tipperary County.*
Carrick-on-sure, 1780
Bawnlea, 1790
Clonmell, 1788
Cashell, 1790
Roscrea, 1794
Tipperary, 1784

28 *Tyrone County.*
Calidon, 1782
Cole Iſland, 1792
Dungannon, 1786
Moy, 1786
Newtown Stewart, 1788
Strabane, 1789

29 *Waterford County.*
Tallow, 1791
Waterford, 1758

30 *Westmeath County.*
Athlone, 1762
Kill-beggin, 1790
Mullingar, 1792
Moat, 1787
Terryl's Pass, 1762

31 *Wexford County.*
Enniscorthy, 1763
New Ross, 1780
Wexford, 1788

32 *Wicklow County.*
Carnew, 1794
Wicklow, 1800

THE NUMBER OF CHAPELS.

In England	738	In Ireland	130
In Wales	26	In Scotland	20
In the Isle of Man	19	In the Norman Isles	3
In the Isle of Wight	3	In the Isles of Scilly	1
In Berwick upon Tweed	1		

Total in the United Kingdom - - - - 940

The Methodists have no *one* general rule for building their Chapels. The following are the directions which Mr. Wesley gave on this head.—1. Build all Preaching-houses, where the ground will permit, in the octagon form. It is best for the voice, and on many accounts more commodious than any other. 2. Let every octagon house be built after the model of *Yarm*; every square house after the model of *Bath* or *Scarborough*. 3. Let the roof rise only one third of its breadth: this is the true proportion. 4. Have doors and windows enough: and let all the windows be sashes opening downward. 5. Let there be no Chinese paling, and no tub-pulpit, but a square projection with a long seat behind. 6. Let there be no pews and no backs to the seats, which should have aisles on each side, and be parted in the middle by a rail running all along to divide the men from the women, just as at *Bath*. 7. Let all Preaching-houses be built plain and decent; but not more expensive than is absolutely necessary. 8. Wherever a Preaching house is built, see that lodgings for the preachers be built also.

Since Mr. Wesley's death the form of building the chapels is generally as follows. The proportion of the length to the breadth is as 21 to 18. The pulpit faces the front, with the communion table just before it, or else behind it. They are galleryed all round except on the side where the pulpit stands, and the galleries are constructed in an oval form. They are pewed and let to families; the places in each chapel which are free, are divided, one part for the men and another part for the women, who always sit separate in those places.

RULES FOR BUILDING CHAPELS, AND RAISING COLLECTIONS FOR DEFRAYING THE EXPENCES OF THEM.

At the Conference in 1786, it was asked, *Q.* Is there any further direction to be given to secure the

proper settlement of our Preaching-houses? *A.* Let no assistant make, or suffer to be made, in his respective Circuit, a collection for any Preaching-house, till every step be previously taken to secure it on the Conference-plan, by a trust-deed, a bond, or sufficient articles of agreement.

And in 1788, it was added, Let no house be built on any consideration, till the ground be first settled on the Conference-plan.

In the large Minutes published in the year 1789. *Q.* 70. May any new Preaching-houses be built? *A.* Not unless 1. They are proposed at the Conference: No nor, 2. Unless two thirds of the expence be subscribed. And if any collection be made for them, it must be made between the Conference and the beginning of February.

At the Conference in 1792, it was asked, "What directions are to be given concerning the raising of money in the Circuits for erecting and paying the debts of houses? *A.* 1. No collection shall be made in any Circuit for the above-mentioned purpose, without the consent of the Conference. 2. No collection shall be made by any other person than a travelling Preacher.

And in 1795, it was added, No steps shall be taken towards the building of Preaching-houses without the consent of the Conference first obtained.

CHAPTER THE FOURTEENTH.

The Conclusion.

THE following is a Statement of the comparative increase of the Members of the Societies, and of the Itinerant Preachers and their families in Great Britain and Ireland, from the year 1770 to the year 1800.

Years.	Members.	Preachers.	Families.
1770	29,406	120	43
1780	43,830	171	52
1790	71,568	291	98
1800	109,961	417	216

In the year 1770, a Preacher was supported by two hundred and forty-five Members, and a family by six hundred and eighty-three. One-third of the Preachers were married.

In the year 1780, a Preacher was snpported by two hundred and forty-six members, and a family by eight hundred and forty-three, nearly one-third of the Preachers were married.

In the year 1790, a Preacher was supported by two hundred and forty-five members, and a family by seven hundred and thirty. One third of the Preachers were married.

In the year 1800, a Preacher was supported by two hundred and sixty-three members, and a family by five hundred and nine. Above one half of the Preachers were married.

From this statement it appears, that the Preachers have not increased in a greater proportion than the people, as some who departed from the work have invidiously asserted. But the families certainly have increased since the year 1790 in a greater proportion than formerly; nor is it possible to prevent this without making unscriptural rules. The families are certainly at present a great burden, and the people do not feel it as they ought to do. Being zealous for their several societies, and for the conversion of their ungodly neighbours, they build Chapels, and solicit the Conference to grant them additional Preachers, without making provision for the support of their families, which are thus thrown upon the Conference. If this be continued it will be impossible to bear the expence. But we may hope it will not. Some Circuits have made considerable exertions to bear their own bur-

den, and more will follow that good example, so that the fund, viz. *The yearly subscription*, and *the profits of the books*, may be used according to their original design, to supply the wants of the *poor Circuits*, and the *contingencies* of the body at large.

In this great work, which I have now traced from its rise to the present time, the blessing and protection of the Lord has been abundantly manifested. At the beginning the Preachers were often treated in the most brutal manner by lawless mobs; but a tolerant and upright government have always afforded relief in these persecutions. Two instances, (and two only) of legal persecution, one in the Island of St. Vincents in the West Indies, in the year 1793, the other in the island of Jersey in the year 1798, were soon suppressed. The King refused his assent to laws purposely made to deprive the societies of the blessing of religious liberty. The throne of our King is thus established in righteousness, and it is more than ever the duty of the Methodists to pray, that *no weapon formed against him may prosper.*

In the year 1801, the Missionaries in the islands of Saint Christopher and Nevis, presented an address to Lord Lavington, on his re-appointment to the office of Captain General and Governor in chief in and over the Leeward Charibbee Islands, expressive of their satisfaction at his appointment, and esteem for his person, together with professions of their loyalty and attachment to the King and Constitution.

Part of his Excellency's answer was as follows. "I have it in command from his Majesty, to allow throughout my government full liberty of conscience, and the free exercise of all such modes of religious worship as are not prohibited by law. My own private disposition is in perfect unison with the royal pleasure upon this subject; and I am persuaded, that your quiet and peaceable enjoyment of this toleration, and your prudent care that

government have, at no time, cause to take offence at your indiscreet exercise of it, will prove you dsserving of the protection which you solicit, and which is extended to you."

At the beginning of this great work, the Preachers and people had but few rules to walk by, but they were powerfully influenced by a spirit of *holiness*, and an earnest desire to promote it in all people. It is now our duty to pray, that our many excellent rules may increase, and not lessen this great vital principle.

ITINERANCY, or *the Preachers changing their Circuits*, has been a chief cause of the increase and prosperity of the Societies. Its advantages were so many, that perhaps too much was ascribed to it. But like all other things under the sun, it has its defects; and these are clearly seen wherever there is a want of the real life of God. In that case it is thought not to promote an increase of useful and edifying knowledge in the Preachers; a small stock, it is thought, will do for a Preacher, who has but a year or two to stay upon a Circuit, and perhaps may never be stationed there again. It is to be feared also, that it does not tend to promote that cordial love which ought to subsist between Preachers and People. As they expect to part in so short a time, they are too often comparatively easy about each other: and if they differ, as is sometimes the case, they comfort themselves with the thought that "The Conference will come," instead of endeavouring to heal the breach. The removals also are attended with a considerable expence. It would betray a want of faith and humility to say, God could not carry on his work without Itinerancy. Yet he has so greatly blessed it, and it is so agreeable to holy scripture, and the practice of the first preachers of the gospel, that it certainly is the bounden duty of both preachers and people to maintain it. *The Lord who giveth the increase*, can remove these apparent hindrances;

and certainly he will remove them in behalf of all those who walk humbly and closely with him.

The following particular I would recommend to the consideration of the Conference. 1. To direct the Superintendants to get an exact account of all the debts due upon each Chapel in the connection, and bring it to the Conference; not merely for the sake of gratifying an innocent curiosity, but to shew the people at large the necessity of acting in a rational way respecting building Chapels in future: as it is, the Connection must support and pay the expence of all such buildings; as also, to direct the Conference, in stationing wives and children upon the districts. For the want of knowing the real state of each district, some have more families to provide for than they can support, while others perhaps have not enough.

It appears from the foregoing history that several of those who were closely united to the Methodists, some as Preachers, others as Teachers at Kingswood school, have left them, and some have become honourable in this world. They have not only no communion with their old friends, but have even endeavoured to conceal the fact of their former union with them. Nay, they have done worse, they have shewed themselves quite averse to the Methodists. Now, such should *know*, that the Methodists know their origin very well, and that they, under God, are indebted to these very people for all their greatness and emoluments. Besides it is no proof of the honour, gratitude or piety of those persons, but the reverse. This remark does not apply to all. There are those who have ceased to act in a public capacity among the Methodists, who retain all their love for their old friends, and constantly wish them *good luck* in the name of the Lord.

As the connection is at present free from debt (I do not mean the chapels, but the Conference,) while they act agreeably to their own rules they will keep so. The Treasurer of the mission fund keeps his

collection wholly for the support of the missions. This year the Treasurer of Kingswood school has done the same, so has the Treasurer of the fund for the superannuated preachers and widows. All the Conference has now to support the work in the poor Circuits in Great Britain is, the yearly subscription, and the profits of the books: while they multiply preachers only as these funds increase, they will always keep clear of debt. But if they should be under the necessity of enlarging the work in places where God may pour out his Spirit, I have no doubt but from the *piety* of the people and their love to the *cause*, they would admit of another extraordinary collection; but any one acquainted with human nature, know they should not be too frequent.

It is impossible at present to form an accurate statement of the debts on the chapels. There are near a thousand in the united kingdom of Great Britain and Ireland. If upon an average we suppose each chapel to be in debt 100l. the debts on the chapels must be one hundred thousand pounds; but perhaps it is nearer the truth to suppose each chapel to be fifty pounds in debt, then the whole amount will be fifty thousand pounds. The reason for this statement is, there are many chapels quite free from debt, and it is a truth there are some chapels much more than one hundred pounds in debt. The interest of this money is generally paid by what arises from letting the seats. And it is very seldom the Methodists have been under the necessity of selling a chapel for the want of a congregation to take the seats sufficient to pay the interest due on the chapel.

There are one hundred and seventy-one Circuits in the United Kingdom; one with another I suppose there are five local preachers on each Circuit, who are generally employed every Sabbath in preaching the Gospel. The whole number of local preachers employed among the Methodists, according to this statement, must be eight hundred

and fifty-five; but from my knowledge of the connection, I rather think there are two thousand local preachers who labour in our Lord's vineyard without fee or reward. So greatly has the Lord poured out among the Methodists the *spirit* of *prophesy*.

Some of the clergy are jealous of the Methodists, and think if they are not checked by coersive methods, they will undermine the Church Establishment. But this appears to me a groundless jealousy for the following reasons. 1. I have a tolerable acquaintance with the preachers and people, and I am sure their piety would prevent them from having any hand either directly or indirectly in any thing that would have the least tendency to disturb the quiet of the nation: So far are they from any thing of the kind, that their prayers are daily offered up for the happiness of King George, and the prosperity of his dominions. 2. The destruction of the Established Church would be no advantage whatever to the preachers. It would not increase their influence among the people, nor their emoluments, nor their honour. They have had proof for the first five years after Mr. Wesley's death, what they were to expect from their people. The opposition which some made to the preachers administering the Lord's supper arose partly from their apprehensions that the preachers wanted by this means to lord it over them, and they were determined they should not. For as soon as their fears were removed, they came into the measure, and the practice is almost general in Great Britain.

The Methodists esteem their preachers on account of their piety, zeal and usefulness, and they have as good an opportunity of displaying these now, if not a great deal better, than if there was no Church Establishment.

If ever the Church is overthrown in this kingdom, (which I sincerely trust will never be the case,) it will not be owing to the increase of Me-

thodism, but to the increase of infidelity, and wickedness among the people; and the serious and sensible part of the clergy should be so far from endeavouring to prejudice the people at large against the Methodists, that they should rather encourage them, and consider them as their auxilaries, as it is evident their doctrine tends to lead the people, "to honour all men, to love the brotherhood, to fear God, and honour the King."

Besides, all this is corroborated by matter of fact. What was it that destroyed the Established Churches in *France*, *Holland* and *Geneva*?—It was not piety, but the want of it; it was wickedness and infidelity. And as the same cause will again produce the same effect, my prayer is that God may preserve us from these evils, and give his blessing to every means calculated to produce faith and love.

I shall close this history with a short view of the Doctrines which the Methodists believe and teach.

1. They set out with professing to be Bible Christians. They receive the Holy Scriptures of the Old and New Testament as the rule of their faith and practice.

2. They believe and teach the Doctrine of the Trinity in Unity, declaring that the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God.

3. They believe and teach, that all men are by nature, sinful, guilty and helpless, and without the grace of Christ can do nothing that is good. And they labour in all their discourses to make men sensible of their fallen and lost estate.

4. They believe and teach, that the Son of God became a son of man, and died as an atonement for the sins of all mankind. The divinity of Christ, and his atonement, they consider as essential truths of the gospel.

5. That Christ by the grace of God tasted death for every man, and that he is able to save from all

sin in this life, those that come unto God through him.

6. That we must be inspired by the Spirit of God, in order that we may be enlightened, quickened, comforted, purified, and made meet for heaven.

7. That it is through the exercise of repentance and faith a sinner comes to a saving experimental knowledge of God, and that Christ is exalted at the Father's right hand to give repentance and remission of sins to all that call upon him.

8. That a believer should grow in grace, glorifying God in that station in life in which the providence of God has placed him, and looking to be filled with all the fullness of God.

9. That a believer need never fall from grace, but that he assuredly will if he neglects to watch and pray. He will fall into sin, and thereby lose the favour and image of God.

10. That a believer should constantly live in the exercise of faith and prayer, and that all the means of grace are intended to feed these heavenly graces in their hearts, as well as to be instrumental in turning sinners from the error of their ways.

11. That the souls of the faithful are present with the Lord after they are delivered from the burden of the flesh; and that Christ will come to judge the world in righteousness; that there will be a resurrection of the dead, both of the just and unjust.

12. That the righteous shall inherit eternal life; and the wicked be doomed to eternal misery.

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ERRATA.

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4 line 14, after the word *quantity*, read *of*
55 line 15, for I, read L.
130 line 27, for *e*, read *t*.
148 line 9, for *Bristol*, read *Birstal*.
178 line 1, for 1787, read 1788.
191 line 33, for *Creihgton*, read *Creighton*.
209 line 1, for *shal*, read *shall*.
216 line 40, for *t*, read *it*.
292 line 17, for *ditcultis* read *difficulties*.
329 line 10, 11, let it be observed, that Snowsfields and Lambeth Chapels are in Surry.

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